


PROSPICE

ACCOUNT

OF THE

WRITINGS, RELIGION, AND MANNERS,

OF

THE HINDOOS:

INCLUDING

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN FOUR VOLUMES.

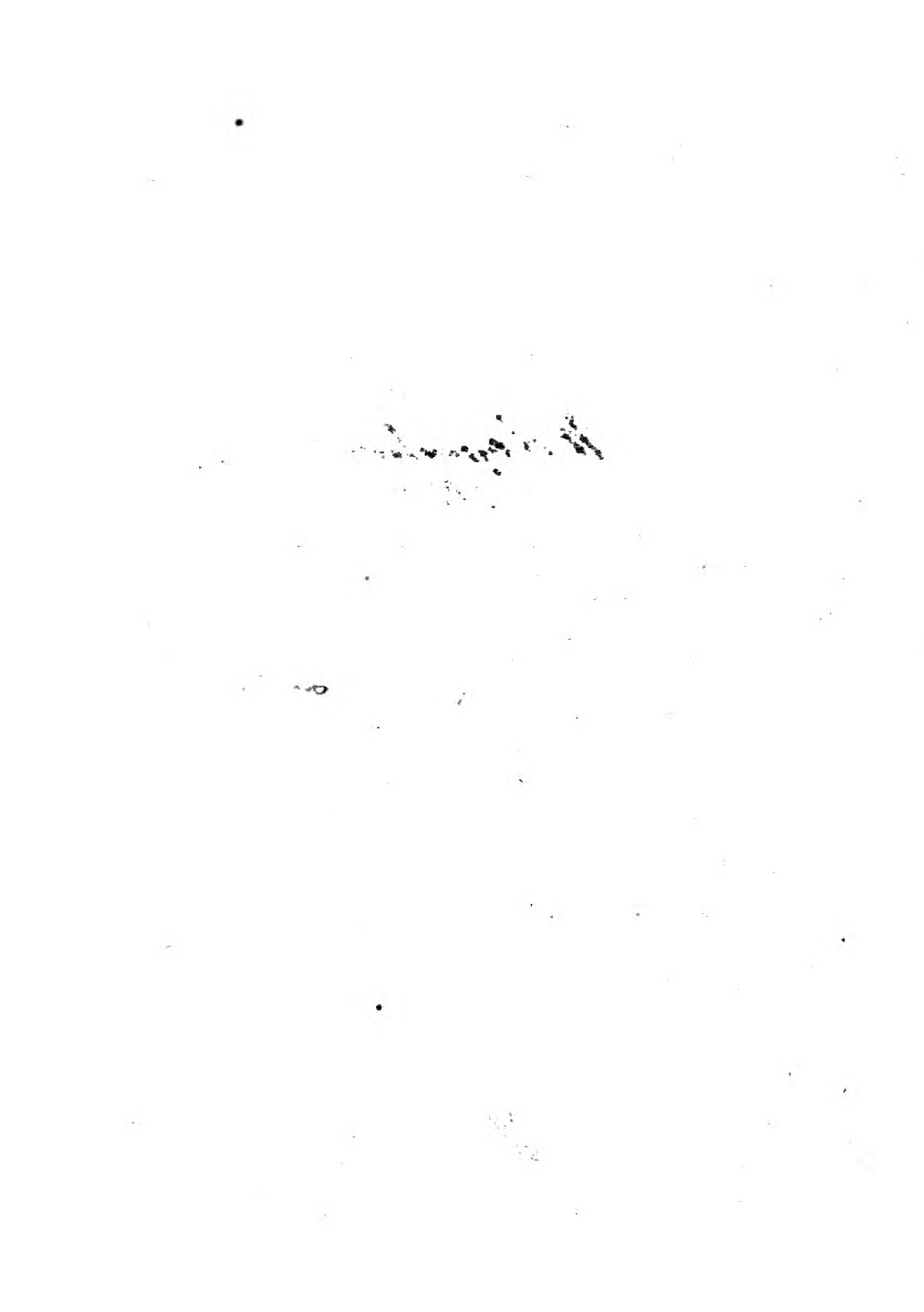
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DESCRIPTION

OF THE

RELIGION, MANNERS, &c. of the HINDOOS.

CHAPTER VIII.

Of the Casts.

ACCORDING to the ancient order, the Hindoos are divided into four casts, viz. the Bramhŭn, Kshŭtriyŭ, Voishyŭ, and Shōōdrŭ. But there are many divisions and subdivisions amongst these four casts.

The samŭ vādŭ,* several pooranŭs, and dhŭrmŭ shastrŭs, relate, that the bramhŭns came from the mouth of Brŭmhŭ,† the kshŭtriyŭs from his arms, the voishyŭs from his thighs, and the shōōdrŭs from his feet. This is no doubt an allegorial representation, intended to

* The Poorooshŭ-Sōōktŭ mŭntrŭs of the Samŭ-vādŭ are said to be in the hands of many pŭndits.

† The bramhŭns speak of the one Brŭmhŭ as being without form. and yet at the time of creation as assuming three forms.

point out the gradations of rank among these four orders. Some pooranŭs speak of Brŭmhŭ's creating a female for each of these persons at the same time that he created the males. The Shrēēbhagŭvŭtŭ says, that Brŭmhŭ, at the creation, divided himself into two parts, the right side becoming a male, and the left side a female; the male was called Swayŭmbhoovŭ, and the female Shŭtŭroopa. These persons had a number of children, whom they divided into bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs.

The subdivisions among these four casts have arisen out of intermarriages, and the different professions and trades existing among the Hindoos.

SECTION I.

The Bramhŭns.

EVERY person at all acquainted with the Hindoo books, must be forcibly struck with the idea, that the whole system is the contrivance of the bramhŭns. This order of men is here placed above kings in honour, and at their feet the whole nation is laid prostrate as before their sovereign.

Multitudes of incredible stories are written in the most popular Hindoo books, on purpose to exalt the power, or support the honour, of bramhŭns; as, that fire, in the pure ages, proceeded out of their mouths!—that one bramhŭn swallowed the sea!—that the curse of a bramhŭn can never be removed, &c.

I give a few specimens of these stories:

Ourvvŭ, a bramhŭn, destroyed the whole race of Hoihŭyŭ with fire from his mouth.—See Mŭhabharŭtŭ.

Kŭpilŭ, a bramhŭn, destroyed the 60,000 sons of Sŭgŭrŭ, with fire from his mouth.—Mŭhabharŭtŭ, &c.

Jŭnhoo, a bramhŭn, swallowed Gŭnga (the Ganges) in her descent from heaven.—Ramayŭnŭ.

Ŭgŭstyŭ, a bramhŭn, swallowed the sea, with all its contents.—Mŭhabharŭtŭ.

Doorvasŭ, a bramhŭn, once lengthened the day, in order that he might finish his religious ceremonies.—Mŭhabharŭtŭ.

Bhrigoo, a bramhŭn, went, on a certain occasion, to Brŭmha, Shivŭ, and Vishnoo. To the two former he gave abusive language, and he struck Vishnoo on the breast with his foot.—Pŭdmŭ-pooranŭ.

A number of dwarf bramhŭns created a new Indrŭ.—Mŭhabharŭtŭ.

Through the curse of Doorvasŭ, a bramhŭn, king Lŭhooshŭ was banished from heaven, and became a snake.—Mŭhabharŭtŭ.

Vŭshisht'hŭ, a bramhŭn, cursed king Soudasŭ, and transformed him into a rakshŭsŭ.—Vrihŭn-Narŭdēēyŭ pooranŭ, &c.

Mandŭvyŭ, a bramhŭn, gave orders to Yŭmŭ, the judge of the dead, not to take account of the sins of children till they were more than five years old.—Mŭhabharŭtŭ.

By the curse of Doorvasŭ, Vŭsoo, one of the heavenly dancers, was turned into a vulture.—Markŭndāyŭ pooranŭ.

Soubhŭree, a bramhŭn, assumed a hundred bodies, and marrying a hundred wives, the daughters of a king, lived with them a hundred years.—Nrisinghŭ pooranŭ, &c.

Rishyŭshringŭ, a bramhŭn, caused rain to descend in the kingdom of Lōmŭpadŭ, after a drought of twelve years.—Ramayŭnŭ.

Vishwa-mitrŭ, a bramhŭn, fixed a king named Trishŭnkoo in the air, not suffering him to descend to the earth, nor ascend to heaven, and there he is to this hour.—Ramayŭnŭ and Mŭhabharŭtŭ.

Tritŭ and other bramhŭns cursed Shivŭ, for enticing away their wives in the form of a naked Sŭnyasēē, and destroyed his manhood. —Skŭndŭ pooranŭ.

Doorvasŭ cursed the posterity of Krishnŭ, and destroyed them all.—Shrēēbhagŭvŭtŭ.

The god Krishnŭ, at a sacrifice performed by Yoodhist'hirŭ, supplied the bramhŭns with water to wash their feet.

Krishnŭ, in the Mŭhabharŭtŭ, confesses that bramhŭns, whether learned or ignorant, are equal to him; and that whoever envies bramhŭns will lose both his life and riches.

A bramhŭn cursed king Nrigŭ, for offering by mistake to another bramhŭn, a cow which he had already given to the bramhŭn who pronounced this curse. The king was turned into a lizard.

By the Hindoo law, against a bramhŭn a magistrate was not to imagine evil in his heart; nor could a bramhŭn be put to death, for any crime whatsoever. He might be imprisoned, banished, or have his head shaved, but his life was not be touched.* The tribute paid to them, arising from multiplied idolatries, was far more than the revenues of the monarch. If a shōōdrŭ assumed the bramhinical thread, he was to be severely fined. If he gave frequent molestation to a bramhŭn, he was to be put to death. If a shōōdrŭ committed adultery with the wife of a bramhŭn, he was to have the offending parts cut off, be bound upon a hot iron plate, and

* The killing of a bramhŭn is one of the five greatest sins among the Hindoos.

burnt to death. If a bramhŭn stole a shōōdrŭ, he was to be fined; but if a shōōdrŭ stole a bramhŭn, he was to be burnt to death. If a shōōdrŭ sat upon the carpet of a bramhŭn, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him from the kingdom; or he was to cut off his buttock. If a shōōdrŭ, through pride, spat upon a bramhŭn, his lips were to be cut off, or if he broke wind upon him, his buttock was to be cut off. If a shōōdrŭ plucked a bramhŭn by the hair, or by the beard, or took hold of a bramhŭn's neck, the magistrate was to cut off both his hands. If a shōōdrŭ struck a bramhŭn, his hand was to be cut off. If he listened to reproaches poured out against a bramhŭn, the magistrate was to pour hot lead in his ears. If a shōōdrŭ beat and ill-used a magistrate, he was to have an iron spit run through him, and to be roasted alive. A bramhŭn for such an offence was to be fined.

A bramhŭn was allowed peculiar privileges, often at the expence and loss of a poor shōōdrŭ, and in all cases of equity he had infinitely the advantage over the latter.

The following sayings respecting the honour of bramhŭns are current among the Hindoos to this day:

If a person should, by accident, shed a single drop of the blood

of a bramhŭn, as many particles of dust as cleave to this drop of blood, so many years must this person suffer in hell.

If a shōōdrŭ see a bramhŭn coming to him, and do not rise to receive him with due honours, he will become a tree after death.

If a shōōdrŭ look angry at a bramhŭn, his eyes will be put out by Yŭmŭ after death.

Menial service to bramhŭns is declared to be very meritorious. Such a servant, by eating the leavings of his master, has his body purified from all sin.

Formerly a shōōdrŭ touched the body of a bramhŭn when he took an oath. It is even now practised when a person wishes to gain credit for something he is relating.

The performance of all the ceremonies of the Hindoo religion is confined to the bramhŭns, to the exclusion of the shōōdrŭs.

The shastrŭs teach that a gift to a bramhŭn has infinite merit in it, especially if he be learned. The feasting of bramhŭns is at present a capital work of merit among the Hindoos, and is very much practised by all ranks. A poor man feasts two or three at

once, and a rich man invites hundreds to feasts. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramhŭns, and make presents to them at their dismission. If a shōōdrŭ wish to succeed in any project, he performs some work of merit, frequently feasts two or three bramhŭns. If a man have been entertaining a number of bramhŭns, a neighbour says to him, "Ah! you are a happy man! you can entertain so many bramhŭns!" A covetous man is sometimes reproached thus: "He has plenty of money, but he cannot bring his mind to part with a mite of it, no not to entertain bramhŭns. He does not even invite to his house, and wash the feet, of a few bramhŭns."

To give gifts to bramhŭns at the hour of death, and leave them lands, or cows, or houses, is extolled in the shastrŭs as a work of merit destroying all sin, and followed in the next world with imperishable happiness.

To drink the water in which a bramhŭn's toe has been dipped, is considered as a very great favour.

When enquiring into this circumstance, I was informed, that vast numbers of shōōdrŭs drink the water in which a bramhŭn has dipt his foot, and abstain from food in the morning till this ceremony be over. Some persons do this every day, and others make a

vow to attend to it for such a length of time, in order to obtain the removal of some disease. Persons may be seen carrying a small quantity of water in a cup, and intreating the first bramhŭn they see to put his toe in it. This person then drinks the water, and bows or prostrates to the bramhŭn, who gives him a blessing. Some persons keep water thus sanctified in their houses.

A few persons are to be found who endeavour to collect the dust from the feet of 100,000 bramhŭns. One way of collecting this dust is, by spreading a cloth before the door of a house where a great multitude of bramhŭns are assembled at a feast, and as each bramhŭn comes out, he shakes the dust from his feet as he treads upon this cloth. Many miraculous cures are declared to have been performed on persons eating this dust.

The blessing of a bramhŭn is esteemed a capital favour; his curse is dreaded more than that of God himself, and he is in fact worshipped as a god.

When the claims of the bramhŭns to deity have been disputed by any one, I have seen the poor besotted shōōdrŭ prostrate himself at the feet of the nearest bramhŭn, and, raising his head and closing his hands, say, "You are my God." At the same time the character of the bramhŭn has been notorious for every enormity.

But it was not enough that the body of the shōōdrŭ should be roasted alive, or cut into pieces, for the pleasure of the bramhŭn, but his soul also was to be sacrificed to do him service. The Hindoo laws enacted, that, to serve a bramhŭn, falsehood was allowable!—— and that if a shōōdrŭ dared to hear the salvation-giving vādŭ read, he was to be dreadfully punished. At present if any one happen to be repeating any part of the vādŭ, a shōōdrŭ shuts his ears and runs away.

Thus their manners, their popular stories, and their very laws, tended at once to establish the most complete system of absolute oppression that perhaps ever existed.

To shew the pains which have been taken to impress on the degraded classes the idea of the superlative greatness of bramhŭns, I insert the following story:

Vishwamitrŭ, the son of king Gadha, a kshŭtriyŭ, after coming to the throne, obtained a great name for administering justice with integrity, and nourishing his subjects as a father. On a certain day he went a hunting, taking his soldiers with him. After being out a month or two, on his return to his capital, he entered a wilderness in which the moonee Vŭshisht'hŭ dwelt. Fatigued and over-

come by the heat, he sat down at the hut of the moonee. The moonee was frightened to see such a host arrive, and wondered in himself how he was to entertain such an immense multitude, as, besides the king, there was with him a million of soldiers. At length, however, Vŭshisht'hŭ bethought himself of the cow that Brŭmha had given him.* He performed the praise [stŭvŭ] of this cow, and got from her every thing that was necessary to feed the king and his army in the most sumptuous manner. After they had all eaten, and evening drew on, the king's counsellors said to him, "How is it that this moonee, with a house of palm-tree leaves, in a wilderness, is able to supply all this food?" The king said, "Oh! he is a bramhŭn and a moonee, what is there he cannot do? He can create and destroy at his pleasure." The courtiers, however, could not but think that this moonee must have some particular resource, and communicated their suspicions to the king. At length, the king gave them leave to go and see. They went, but could find nothing except a cow; yet she was a very fine animal. They petitioned the king to try to get this cow from the moonee. The king refused them, but at length their persuasions prevailed, and they went and offered, in the king's name, to give the moonee a thousand milch-cows in exchange for his cow. The moonee said, the cow was

* The name of this cow was Kamŭ-dhānoo, viz. the milch-cow which grants whatever is desired. Brŭmha gave her to Vŭshisht'hŭ, that she might supply clarified butter for the burnt-sacrifice.

Brŭmha's, and refused. They offered ten thousand cows. He refused. They offered so many cows, and a thousand villages. He still refused. They added to all these a thousand fruit trees. The moonee could not be persuaded. At last, the king offered half his kingdom, without effect, when he became angry, and ordered his people to bind the cow, and bring her away by force. They began to bind her. The cow thought she had been guilty of some fault in not sufficiently supplying the wants of the moonee's guests, and that therefore the moonee had given her to the king. She resolved to go and ask. Wherefore, shaking herself, she broke all the cords, and killed those who were binding her, and then came and asked the moonee, if he had given her away? He said no; the king was doing it by force. The cow then advised him to fight with the king, and she would supply him with an army. The army of the king, however, destroyed all the soldiers raised by the cow, and in consequence the cow went to Brŭmha. The king's army then attacked the moonee, but the moonee with his Brŭmha-staff in his hand, defended himself against all their attacks, the staff catching all the arrows, and repelling them. The moonee, in his turn, attacked the king's army, and defeated it, killing some, and making the others run away. The king Vishwamitrŭ then began to reflect, and to wonder exceedingly at the power of the moonee. Wherefore, that he might conquer the moonee, he went to perform religious austerities. After performing very severe austerities for a long

time, Brŭmha arrived, and asked him what he wanted. He asked for an instrument of war called Brŭmha-ŭstrŭ, by which a person can easily subdue all his enemies. Brŭmha gave him other weapons, but refused him this. With these he went and fought with the moonee, but was overcome. Again the king went and performed very severe austerities, and Brŭmha came, and asked him what he wanted. He repeated his request for the Brŭmha-ŭstrŭ. At length Brŭmha gave it him. Armed with this, he arrived at the moonee's, just as the latter was about to perform his evening ablutions. He told him he was come to fight with him. The moonee desired him to wait till he had performed his ablutions. This the king refused. However the moonee struck his Brŭmha-staff in the ground, and entered upon his ablutions. The king began the attack, and the king's Brŭmha-ŭstrŭ, and the moonee's Brŭmha-staff, began to fight dreadfully, till at length the moonee's staff got the victory. Vishwamitrŭ was now quite discomfited, and filled with astonishment. After all his austerities—his power as a king, with a million of soldiers—his obtaining the Brŭmha-ŭstrŭ, &c.—he was not able to conquer this little bramhŭn; therefore, he now saw that all other casts were nothing, and that bramhŭns were every thing. He was resolved to become a Bramhun, and for this purpose he began to perform austere devotions to Brŭmha. He performed these for ten thousand years, when Brŭmha came and asked him what he wished for? He requested to be made a bramhŭn. Brŭmha

told him that bramhŭns were the sacred instructors of the world, and that to become a bramhŭn was no easy thing. He requested therefore that he would ask for something else. The king told him, if he would not grant him this blessing, he might go back again, for he was determined to be a bramhŭn. Brŭmha went his way. Vishwamitrŭ went again to his austerities; but in a more severe manner. In the hot weather he stood in the blazing sun surrounded with four fires. In the cold season he stood in the water. In the rainy weather he stood in the rain. Thus he pursued these austerities another thousand years, fasting all the time. Brŭmha, compelled by the merit of his devotions, again came to ask him what he would please to have. As before, he asked to be made a bramhŭn. Brŭmha refused and went back. He again went to his devotions. The gods began to be frightened, thinking he meant to get their situations from them by the merit of his continued austerities. They therefore resolved to try to draw him from his holiness, and sent the god of love and a prostitute to entice him from his devotions. These persons went in the spring, and waited in the spot where the king was standing. On opening his eyes, he saw this prostitute, and was overcome with desire. He forsook his devotions; took home his mistress; spent a thousand years in play with her, and then drove her away, and returned again to his severities. At this time Trishŭnkoo, a king, cursed by Vŭshisht'hŭ's hundred sons, arrived in the wilderness where Vishwamitrŭ was performing his religious austerities.

He wished to go to heaven in his embodied state. Vishwamitrŭ transferring to him some of the merit of his own works, sent him to heaven, but Brŭmha refused to let him stay, as he was under a curse, and hurled him down again. As he began to fall, he cried out to Vishwamitrŭ, "Save! Save!"—Vishwamitrŭ ordered him to stop,—and he remained hanging in the air with his head downwards, and there he hangs, as a star, to this day. Vishwamitrŭ was now so enraged at Brŭmha, that he began to create a new world, men, fowls, fishes, trees, &c. that the world created by Brŭmha might come to nothing. He made the cocoa-nut tree, from the fruit of which he intended to make men's heads; instead of the rohitŭ,* he made the fish mrigalŭ;† instead of the kantalŭ-tree,‡ he made the mandarŭ;§ instead of the goat made by Brŭmha, he made the long-eared goat; instead of the sheep created by Brŭmha, he made what is called the Patna sheep; instead of the kantalee plantain, he made that called mŭrtŭmanŭ; instead of the cold season rice, he made the wet season rice; instead of the legumes made by Brŭmha, he made those which grow in the wet season. At length Brŭmha, frightened, lest Vishwamitrŭ should outdo him in creating, assumed the form of a bramhŭn and went down to him. Seeing a bramhŭn, Vishwamitrŭ gave him a seat, and bestowed upon him the usual honours. After the bramhŭn had been entertained, he asked Vishwamitrŭ to bestow

* Cyprinus denticulatus. † Another species of Cyprinus. ‡ Artacarpus integrifolius.
§ Artacarpus Bengalensis.

upon him a gift. The king asked him what it was? He said if he would promise to give it him, be it what it might, he would tell him. He then promised, and the bramhŭn requested that he would forbear creating any more in imitation of Brŭmha. He promised with reluctance; but having promised, he could not recede. Vishwamitrŭ, seeing that all his attempts to become a bramhŭn had hitherto failed, resolved to enter upon more severe austerities than ever, as the hanging by his legs with his head over a fire for a thousand years. At last Brŭmha, Indrŭ, Yŭmŭ, Vŭroonŭ, Koovārŭ, &c. all subdued by the merit of his devotions, arrived, and made him a bramhŭn, by investing him with the poita. At the close, they all feasted together, and Vishwamitrŭ received the name of the Great Moonee. This is the only story in the Hindoo books of a person's becoming a bramhŭn without being born one.

From the preceding statements I think it will be abundantly evident, that this whole farbric of superstition is the work of bramhŭns, raised on purpose to aggrandize themselves, without answering one useful or benevolent purpose: No person may teach the vādŭ but a bramhŭn;—a spiritual guide must be a bramhŭn;—every priest (poorōhitŭ) must be a bramhŭn;—the offerings to the gods must be given to bramhŭns;—no ceremony is meritorious without the fee be presented to the officiating bramhŭn;—not only must this person be paid, but at all feasts a number of bramhŭns

must be entertained;—numberless ceremonies have been invented on purpose to increase the wealth of the bramhŭns: as soon as a child is conceived in the womb, a bramhŭn must be called* to perform a ceremony, when he receives a fee and is feasted;—other levies are made before the birth;—again at the birth;—again when the child is a few days old;—again when it is six months old;—again when it is two years old;—again at eight or nine;—again at marriage;—if a shōōdrŭ have a misfortune, he must pay a bramhŭn to perform some ceremony for its removal;—in sickness, the bramhŭn is paid for repeating forms for the restoration of the patient;—if a shōōdrŭ's cow die, he must call a bramhŭn to make an atonement;—if he lose a piece of gold, he must do the same;—after death, his son must perform the shraddhŭ (the offerings and fees at which go to the bramhŭns) twelve times during the first year, and then annually;—if a vulture have settled on his house, he must pay a bramhŭn to purify his dwelling;—if he go into a new house, he must pay a bramhŭn to perform a ceremony to purify it;—if a man die on an unlucky day,† his son must employ a bramhŭn to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramhŭn to consecrate it;—if he

* A father, who is a bramhŭn qualified by his knowledge of the shastrŭ, may perform this ceremony without calling in another.

† If a child be born on such a day, (that is, when, on a certain day of the week, a certain star enters a particular stellar mansion), it is a sign that the child has been born illegitimate.

offer up a temple, or trees, he must do the same;—at the time of an eclipse, the bramhŭn is employed and paid;—on certain lunar days the shōōdrŭ must make gifts to bramhŭns;—during the year about forty ceremonies are performed called vrŭtŭs, when the bramhŭns are feasted and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramhŭns to perform a sacrifice;—a number of vows are made, on all which occasions bramhŭns are paid and employed;—at the birth of a child, the worship of Shŭshtēē is performed, when bramhŭns are feasted;—at the time of the small-pox, a ceremony is performed by the bramhŭns;—the bramhŭns also are paid for assisting the people to fast;—to cure the itch, the bramhŭns perform a ceremony and receive a fee;—bramhŭns are employed daily to perform the worship of the shōōdrŭs' family god;—the farmer cannot cut his corn, without paying a bramhŭn to perform some ceremony;—a tradesman cannot begin business, without a fee to a bramhŭn;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee;—near a hundred different festivals are held during the year, at which bramhŭns are entertained, and in some villages, at a hundred houses at once, feasts are held. At the house of a raja, at particular festivals, sometimes as many as 20,000 bramhŭns are feasted. Instances are given of 100,000 bramhŭns having been assembled at one feast. At the shraddhŭ performed for his mother, by Gŭnga-Gōvindŭ-Singhŭ, at Jamooakandee, near Moor-

shŭdŭbad, five or six hundred thousand bramhŭns, it is said, were assembled, feasted, and dismissed with presents !

Thus all the accidents and businesses of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births, sicknesses, marriages, misfortunes, deaths—a future state—every form and ceremony of religion—all the public festivals, &c. &c. have been seized upon as sources of revenue to the bramhŭns ;—and thus, from the time a person is conceived in the womb to his deliverance from the torments of hell after death by the bramhŭns at Gŭya, he is considered as the lawful prey of the bramhŭns, whose blessing raises him to heaven, or whose curse sinks him into hell.

The following ten ceremonies called Sŭngskarŭ, are necessary before a person can be considered as a complete bramhŭn, viz. the Gŭrbha-dhanŭ,* Poongsŭvŭnŭ, Sēēmŭntōnŭyŭnŭ, the Jatŭ-kŭrmŭ,† Nishkrŭmŭnŭ,‡ Namŭ-kŭrŭnŭ,§ Ŭnnŭ-prashŭnŭ,‖ Chōōra-kŭrŭnŭ,* Oopŭnŭyŭnŭ,† Veevahŭ.‡

Four months after the wife of a bramhŭn perceives herself with child, the first time after marriage, a ceremony is performed called Gŭrbha-dhanŭ. The ceremony consists of the performance of the

* Conception. † Ceremonies at the birth. ‡ Deliverance. § Giving the name. ‖ Giving food. * Shaving the head. † Investiture with the poita. ‡ Marriage.

burnt-sacrifice, the worship of the shalgramŭ, and all the ceremonies hereafter described under the head of the Nandēē-mookhŭ shraddhŭ.

When his wife has been six or eight months pregnant, on some lucky day, two ceremonies are performed, the one called Poongsŭvŭnŭ, and the other called Sēēmŭntŏnŭyŭnŭ. On the preceding day a kind of feast is held. The next morning after bathing, sitting in the front of the house, the husband performs the Nandēē-mookhŭ shraddhŭ, and then the burnt-sacrifice. While these things are going on, the wife anoints herself with turmerick, plaits her hair, has her nails cut, the sides of her feet painted, &c. then bathes, and puts on new clothes. After this the female guests paint the wooden stools on which the husband and wife are to sit, who, having taken their places on these seats, the officiating bramhŭn assists the husband to repeat a number of mŭntrŭs, in the midst of which water, clarified butter, &c. are offered before the shalgramŭ. After the mŭntrŭs, a cloth is brought to surround the man and wife, so as to hide them from observation. In this situation the husband, repeating mŭntrŭs, feeds his wife with milk and the tender sprouts of the vŭtŭ tree. The cloth is then taken away, and the husband repeats more mŭntrŭs, putting his right hand on his wife's shoulder, belly, &c. Then a fee is given to the officiating bramhŭn. This being done, a woman brings in her right hand a jug of water, and

taking hold of the husband's right hand, she leads him into his house, pouring out water as she goes. The bramhŭn's wife follows close to her husband. When they arrive in the house, they sit down on a mat prepared for them; and after sitting a little while, they arise and eat. At noon they have a feast.

At the moment of the birth, before the cutting of the navel string, a ceremony is attended to called Jatŭ-kŭrmŭ, in which the shraddhŭ, the burnt-sacrifice,* and other ceremonies are performed, which take up about two hours, after which the navel string is cut.

After the child is born, a ceremony is performed called Niskrŭmŭnŭ. In this is included the burnt-sacrifice, shraddhŭ, worship of an image, &c. The husband performs these ceremonies, which occupy near two hours. In the mŭntrŭs are petitions for the long life, &c. of the child.

When the child is ten or eleven days old, another ceremony is performed called Namŭ-kŭrŭnŭ, when the shraddhŭ and the burnt-sacrifice are performed. At the close of the sacrifice the woman sits on the left of her husband with the child in her arms, and the hus-

* The sagneekŭ bramhŭns preserve the fire which is kindled at this burnt-sacrifice, and never let it go out, but perform all their burnt-offerings with it. This fire is used in the daily burnt offering, at the person's wedding, and at the burning of his body, and afterwards his son preserves it for the same uses for himself. Few persons attend to this.

band repeats a number of mŭntrŭs after the priest, and gives out the name of his child. The father presents a fee to the priest, after which another woman, taking the mother by the hand leads her to another apartment of the house. A feast concludes the whole.

When the child is six months old, what is called Ŭnnŭ-prashŭnŭ is performed. This is the giving the child to eat rice for the first time. The shraddhŭ and burnt-sacrifice are performed on these occasions, after which the child, with rings on its neck, wrists, and ancles, and new silk clothes, is brought in the arms of its father or uncle, who sits down with the child in the midst of the company, and, repeating two mŭntrŭs, puts a little boiled rice in its mouth. Then washing its hands and mouth, he puts on it a turban, places it on a bed, and gives it beetle-nut. The relations and guests now put into the child's hands pieces of money according to their ability, and a feast concludes the business.

When the child is two years old, the ceremony called chōōra-kŭrŭnŭ is performed. The shraddhŭ and the burnt-sacrifice are attended to, in the midst of which the barber shaves the child's head, cuts its nails, and bores its ears. The child is then rubbed with turmerick, and oil, bathed, and new clothes are put on. It is next brought to the place where the burnt-sacrifice is performing, after which mŭntrŭs are repeated, and then again the burnt-sacrifice. A fee is given to the priest, and the whole closes with a feast.

At eight, nine, ten, eleven, twelve, or fifteen years old, oopŭnŭyŭnŭ is performed, i. e. investiture with the poita. A lucky day is appointed. Four or five days before the time, the boy is anointed with turmerick, so that all the village knows he is about to be invested with the poita. A number of persons, during these four or five days, take him to their houses, and feast him, one person at one time and another at another. The day before the poita is given, the parents of the boy invite all the women of the village to a feast. These women, or their female servants, carry a metal bason to the house of entertainment, where female barbers cut their nails, paint the sides of their feet red; and the women of the house afterwards anoint the bodies of these female guests with perfumes, paint their foreheads, put oil in their hair, put beetle, perfumes, and turmerick, into their hands, and fill their basons with oil, and in this way dismiss them. If it be a rich man whose son is to receive the poita, in addition to these things, these female guests are dismissed with a piece of cloth and a metal bason each. During the day, a kind of feast is given. In the evening all the bramhŭns of the town and neighbourhood are also feasted. After eating, the bramhŭns are dismissed with honours; necklaces of flowers are put upon them; their foreheads are ornamented with red paint; beetle-nut is given them, and the whole family take and carefully preserve the dust of their feet. Music is kept playing during this feast. About two o'clock in the morning the women of the house, some with

lights in their hands, others with empty basons, and others carrying oil in cups, parade through the town or village, with music playing, and go the houses of the bramhŭns, where they receive water in their pitchers, and give a little oil in return. On returning home, about five o'clock, these women, and the boy who is to have the poita, eat some curds, sweatmeats, plantains, &c. mixed together, in one dish. In the morning of this day, being that in which the investiture is to take place, the family bathe about six o'clock. The musicians and priest arriving, the music begins to play. A place is prepared before the house, with an awning over it; at each of the four corners of which a plantain tree is fixed. From strings tied to the posts, and extending all round, branches of the mangoe tree are suspended. Two wooden stools are brought, and placed on the east side. The priest and the boy's father arrive, when the latter, through the priest, performs the Nandēē-mookŭ shraddhŭ. After this is over, the father and son sit upon these two stools, and the father, repeating a mŭntrŭ each time, takes up sixteen or twenty different things, one after the other, and with them touching the shalgramŭ, the earth, and then his son's forehead, lays each down again. The boy then rises, has his head shaved clean, is anointed with oil and turmerick, and then bathes, after which he puts on new clothes. Being thus prepared, he comes and sits upon one of these stools. If the father was not able before, he now performs altogether the

ceremonies mentioned before called Sēēmŭntōnŭyŭnŭ, Nam-kŭrŭnŭ, Ŭnnŭ-prashŭnŭ and Chōōra-kŭrŭnŭ. Next the ceremony of investiture takes place. The father first presents the burnt-offering, and worships the shalgramŭ, repeating a number of mŭntrŭs. The boy's white clothes are then taken off, and red ones put on. A cloth is brought over his head, that no shōōdrŭ may be able to see his face. In his right hand they put a stick, and a branch of the vilwŭ tree, and, making up another piece of cloth into the form of a pocket, he holds this also in his right hand, and lets the stick rest on his shoulder. Of the fibre of the sŭrŭ tree a poita is made of three threads, to which a piece of deer's skin is tied. This poita is then put upon the boy, repeating mŭntrŭs. By the help of the priest the father now repeats many mŭntrŭs, and some passages from the vādŭs; and at length, through the priest, in a low tone of voice, that no shōōdrŭ may hear, the father repeats the gayŭtrēē to the boy three times, and the boy repeats it after him. The following are the words of the gayŭtrēē:

"*Let us meditate on the adorable light of the divine ruler (Sŭvitree).* May it guide our intellects.*"

After this the sŭrŭ poita is taken off, and the real poita is put on. It is put on the left shoulder, and hangs under the right arm.

* The sun.

It consists of six or more threads of cotton, each about as thick as three-penny English thread. This is tied at one end, and brought into six folds. It is made by the wives or daughters of bramhŭns. While the real *poita* is putting on by the hands of the father, the latter repeats mŭntrŭs, and ties the sŭrŭ poita to the vilwŭ staff. A pair of shoes is put upon the boy's feet, an umbrella in his hand; he holds the staff upon his shoulder, and the pocket hangs by his side. In this position, he appears like a Brŭmhŭcharēē, and first goes up to his mother as a beggar, repeating a word of Sŭngskritŭ. The mother gives him a little rice, a poita or two, and a piece of money. He next goes to his father; and then to the rest of the company, who give to him according to their ability. Some give a roopee, others a gold-mōhŭr, and sometimes as much as a hundred roopees are given. The boy then sits down upon his *stool*. The father again performs the burnt-sacrifice, in which the son helps him to repeat a mŭntrŭ or two. At the close of this, the boy, being previously instructed, gets up in a pretended passion, and makes as though he would go out, declaring that now he is a Brŭmhŭcharēē, and that he must wander about begging. At this moment, his father, mother, or some other relation, follows him, takes hold of his arm, and promising that he shall follow a secular life, he returns and sits down. After this a mŭntrŭ or two are repeated, and the boy, laying aside his vilwŭ staff, takes a staff made of a thorny bamboo, and throws it over his shoulder like

the former. More mŭntrŭs are repeated. The father then gives a fee to the priest, after which the boy goes into the house, a woman pouring out water before him as he goes. In the house, the sŭndhya* is performed; then they give to the boy some rice and milk to eat; the rice is the same as that which has been offered in the burnt-sacrifice. This is the conclusion of the ceremony. About noon a feast is given.

There are, however, certain things to be attended to for some days following. For twelve nights the boy can sleep only on a bed made of the kooshŭ-grass, or on a blanket, a deer's skin, or a carpet made

* This ceremony is performed three times a day by devout bramhŭns at the time of their ablutions. It includes the worship of the sun, and certain actions using water and repeating muntrŭs. The shastrŭs teach that the sins of a bramhŭn are constantly removed by performing this ceremony: For instance, the sins of the preceding evening are destroyed by the morning sŭndhya; the sins of the forenoon are removed by the mid-day sŭndhya; and the sins of the afternoon by the evening sŭndhya. A certain learned bramhŭn used to live in an adulterous connection with a Mŭsŭlman woman; yet he regularly washed away this sin of the night by his morning sŭndhya. After living some time in this state, he observed that every morning as he stood in the water performing his sŭndhya, a woman constantly came before him having with her a very dirty piece of cloth, which she washed till it became perfectly white. As this was done every morning, by the same woman, and had been continued now for a long time, he was induced to ask the woman the meaning of all this, and who she was? For the two first mornings the woman made no answer. On the third morning, being asked, she said her name was sŭndhya; that she was the guardian deity of such a person (repeating this bramhŭn's name), and that through his evil conduct she was subject to this daily drudgery, but that though in the night, by his criminal amours, he made himself as black as the cloth she brought to wash every morning, yet that through her favour all his sins were washed away, and he became perfectly clean.——"He that confesseth and *forsaketh* his sins shall find mercy." "Let the wicked *forsake his way*, and let him return unto the Lord, and he will have mercy upon him." This is the Bible way of finding mercy, but the Hindoos are taught that it is unnecessary either to forsake sin, or turn to God, for that sin may be pardoned and washed away while the sinner is going on in his trespasses!!!

of sheep's wool, painted different colours called doolicha. He must eat only once a day, and that must be only rice and spices, without oil, salt, &c. He must not see a shōōdrŭ, nor must a person of this cast see his face; he must bathe in the river very early, and go with his face covered; he must continually learn the sŭndhya and the gayŭtrēē; must perform the three daily sŭndhyas regularly, and must not stir without his Brŭmhŭcharēē staff. If the boy's father, however, have been in the habit of eating sweatmeats occasionally in the house of a shōōdrŭ, then on the day of giving the poita, a certain man or woman of this cast sees the boy's face, but he pretends to beg of the person thus seeing his face, who must make him a present of some money. The person by this act lays himself under an obligation to be kind to this boy in future life. At the end of the twelve days, the boy throws his Brŭmhŭcharēē staff into the Ganges, lays aside the character of a mendicant, and enters upon what is called grŭst'hŭ-dhŭrmŭ, i. e. a secular state, in which he will marry, and pursue the affairs of the world. On the day he throws his staff away, a few bramhŭns are feasted at his house. After this he acts in all things as other bramhŭns who are not mendicants.

On receiving the poita and gayŭtrēē, he is said to be twice-born: As the egg, which is at one time impregnated with life, is afterwards hatched by the parents; so the giving of the poita and the gayŭtrēē is the second birth of bramhŭns, who are afterwards de-

nominated dwijŭ, or the twice-born. Without the poita he cannot eat, or sleep, or do any thing. If a boy who has lately taken the poita be awkward at washing it while he is bathing, and gives it to another, he holds the clothes of the other while he washes it, that he may not be said to part with it, or lose the virtue of it, for a moment. The repeating of the gayŭtrēē is supposed to have infinite merit in it, and to wipe away the foulest sins.

Having been invested with the poita, at any convenient time after this the boy may be married.

Of these ten ceremonies, called Sŭngskarŭ, the three first are only performed for the first child, it being supposed that having been done for one, this will do for all. The seven last are performed for every child. All bramhŭns perform these ten ceremonies for their sons, and those who bear the character of religious persons among them, perform them for their daughters also, but other bramhŭns who are not strict in their religion, or those who are sunk in respectability, do not attend to them for girls. A man is not entitled to be called a bramhŭn who has not had these ten sŭngskarŭs performed for him; in the same way, say the Hindoos, that a picture is not complete while any one of the members of the body remain unpainted. But these ten ceremonies being completed, the person becomes,* according to the shastrŭ, a proper bramhŭn.

The following is prescribed in the shastrŭs* as the proper work of bramhŭns: the offering of sacrifices; the business of a priest; the reading of the vādŭs; teaching the shastrŭs to others; giving of alms; receiving presents from others.

Agreeably to the directions of the shastrŭ,† the daily duties of a bramhŭn, walking in strict conformity to the rules of his religion, are as follow:

He must divide the day, from five o'clock in the morning till seven at night, into seven equal parts. In the first part he must perform the following things: first, awaking from his sleep, and rising up in his bed, he must repeat the names of different moonees, and different gods. If he be not able to repeat the names of many gods, he must repeat the following; viz. Brŭmha, Mooraree, Tripooran-tŭkaree, Bhanoo, Shŭshēē, Bhōōmeesootŭ, Boodhŭ, Gooroo, Shookrŭ, Shŭnee, Rahoo, and Kātoo, and pray that these gods may make the day prosperous to him. He must then repeat the name of Ŭrjoonŭ,‡ and pray to him, that whatever thing he may lose during the day may be restored to him. Next he is to repeat the names of any persons celebrated for their charitable or holy actions. Then

* The Smritee shastrŭs.

† The Anhikŭ-tŭttwŭ.

‡ It is said that when Urjoonŭ was king, there was no thieving, or if such a thing did happen, by repeating his name the loser was sure to find his property again.

the names of Ŭhŭlya,* Drōpŭdēē,† Sēēta,‡ Tara,|| and Mŭndōdŭ-rēē.§ After this, shutting his eyes, he must meditate on the form of his spiritual guide, and in his mind worship him, repeating two incantations. Then he must realize to himself that he is Brŭmha, and repeat two mŭntrŭs, the substance of which is, "Oh! Vishnoo! according to thy commands I descend from my bed." Another mŭntrŭis to this purport, "Oh! Vishnoo! I know what is holiness, but I do it not. I know what is sin, but I forsake it not. But do thou reside within me, and whatever thou commandest I shall do." Another mŭntrŭ. Then obeisance to Hŭree (Vishnoo.) Then descending from his bed he must place his right foot on the ground, and go out. On going out of his house, if he see a Shrōtriyŭ bramhŭn, or a beloved and excellent wife, or fire, or a cow, or an Ŭgnihōtrēē bramhŭn, or any other bramhŭn, the day will be lucky. If he see a wicked person, or a wretched woman, or distilled spirits, or a naked person, or one with a great nose, the day will be unlucky. By repeating the following names, no quarrel will arise during the day, viz. Kŭrkōtŭkŭ,* Dŭmŭyŭntee,† Nŭlŭ, and Ritoopŭrnŭ.‡ Then he must discharge wind, make water, wash his mouth, &c. Afterwards, going at least a hundred and ten

* The wife of Gōtŭmŭ, who was guilty of crim. con. with Indrŭ. † The wife of Yoodhisht'hirŭ and his brothers. ‡ The wife of Ramŭ. || The wife of Balēē and Soogrēēvŭ, two monkies. § The wife of Ravŭnŭ.

* A serpent. † The wife of king Nŭlŭ. ‡ A king.

yards from his house into the field, taking water with him, choosing a clean place, scattering some grass on the spot to the South West, tying a turban over his head, remaining silent, refraining from spitting, and holding his breath, he must expel the fæces. In the morning and evening he must do this with his head to the North. In the night, with his head to the South. On no account must he at such times sit with his head towards the sun. Except in cases of sickness, it is improper to expel the fæces at the close of day. At the times of expelling urine or the fæces, he must put his poita on his right ear till he has washed his hands. At the time of discharging urine, he must unloose the cloth which is round his loins. It is unlawful to perform these things in the following places, viz. on a road, or in the shade, or where cattle are said to graze, or in the fire, or in a ploughed field, or in the water, or where dead bodies are burnt, or upon a mountain, or on the ruins of a temple, or on an ant-hill, or in a ditch, or by the side of a river.* After this, he must go to some clean spot, and, taking some good earth, cleanse the left hand ten times, and both hands seven times, and afterwards the back of the left hand six times; then his nails five times; then he must wash his hands; afterwards wash each foot three times; and then rinse both feet. If he perceive any evil smell remaining either upon his hands or feet, he must wash them again. If any

* So little is this regarded, that almost all the lower orders of Hindoos go to stool by the side of the river Ganges! Some persons more strict, however, abstain from this.

dirt remain under his nails he must remove it. If the bramhŭn had nopot for water, he must go and cleanse himself in this manner, in a pool or river, (not the Ganges), going into the water a cubit from the side. After this he must drive away any filth that remains at the side, that he may come out of the water clean. In cleansing his hands, he must not use any earth thrown up by ants, or any which has been used before for cleansing the hands, or earth that has been ploughed, or what lies beneath any water, or the earth with which any house has been built, or what lies in any road, or any earth lying in an unclean place. While he is at stool, or making water, if he touch the water in the pot he has taken with him, that water becomes unclean. His water pot must neither be of mixed metal, nor copper, nor gold. If he take an earthen pot for these purposes, he must throw it away as soon as he has used it. If the pot be brass or silver, he must scour it well after he return. These regulations apply to bramhŭns, and kshŭtriyŭs, but not to women nor to shōōdrŭs, but if they attend to them, they will do what is meritorious. If a bramhŭn attend not to these modes of cleansing, all his other holiness is void of merit.* These ceremonies must be twice performed by a Brŭmhŭcharēē, thrice by a Vanŭprŭsht'hŭ, and four times over by a Dŭndēē.

* One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

The bramhŭn must next attend to his morning ablutions. Taking a dry cloth, he must go to a pool or river, and placing his cloth on the ground, wet his left foot; then his right, then his hands; then perform what is called achŭmŭnŭ, by taking up water in the ball of his right hand three times, and drinking it as it runs towards his wrist; then with his right hand he must touch his lips, nose, eyes, ears, navel, breast, forehead, and shoulders, repeating a mŭntrŭ; then wash his hands; again he must perform achŭmŭnŭ, repeating the above mŭntrŭ; then cleanse his teeth with the end of a green stick, repeating a mŭntrŭ; the stick with which he cleans his teeth must be about six or seven inches long. He must sit at this time either to the North or East, and must perform this ceremony before sunrise. If he clean his teeth after sunrise, in the next birth he will be born an insect feeding on ordure. After thoroughly cleansing his mouth, he must wash from his face the mark on his forehead made the day before; then he must scrape and wash his tongue, taking care that the blood does not flow. On the 1st, 6th, 8th, 10th, and 14th days of the increase and wane of the moon, also at the full and new moon; on the last day of the calendar month; on a fast day, and on the day of performing a shraddhŭ, it is unlawful for a bramhŭn to clean his teeth with a stick. If he should do this on these days, he will sink into a dreadful hell.* On each of these days, however,

* If the Bible had lain down rules and penalties like these, what occasion for ridicule to unbelievers!

he may rinse his mouth twelve times with water, and cleanse his teeth and tongue with a leaf. If on any one of the proper days he should, in cleansing his teeth, make them bleed, he becomes unclean on that day, and is disqualified for performing any religious ceremony. If, however, he make his teeth bleed by the side of the Ganges, he does not become unclean. If any food stick on his teeth, he must not take it out, lest his teeth should bleed; and by its remaining he does not become unclean.

If he have not brought flowers with him, he must gather these on the banks of a pool or river. If any one forbid his gathering flowers, he must willingly desist; if any are given him by a bramhŭn, he must receive them; if a shōōdrŭ offer them, he must not receive them; if a person have them to sell, he must give him what he asks. If in carrying these flowers to the side of the water, a person of mean cast touch them, or he touch any unclean thing, he must throw them away. If a person of any cast make a bow to him while the flowers are in his hand, he must throw them away.*

* The meaning of this is, that the sin of the person who made the bow being transferred to the bramhŭn, the sin, instead of entering the fire said to lodge in a bramhŭn's hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a bramhŭn, with flowers in his hand, meet a shōōdrŭ who is ignorant of the rules of the shastrŭ, he forbids him to bow to him, but in general the lower orders know this custom. When a person of low cast bows to a bramhŭn, he does not return the bow, but says to the former Ayooshan-bhŭvŭ, i. e. "Be long-lived."

Returning to the river, and sitting in silence, he must rub himself all over with mud; then descending into the river as high as his breast, with his face towards the East or the North, he must repeat many mŭntrŭs, by which (in his imagination) all other sacred rivers will come into that in which he stands, as well as all other holy places; he must afterwards repeat more mŭntrŭs, and perform what is called moodra, viz. certain motions by twisting his fingers into several curious shapes; then, dividing his hair behind, and bringing it into his hands before, with his thumbs he stops his ears, with the three first fingers of each hand covers his eyes, and with his two little fingers his nostrils, and then he must immerse himself three or four times; then with joined open hands throw up water to his head; then repeat more mŭntrŭs; then taking up water with his joined hands he must offer it three times to the sun; then washing his body, and repeating certain prayers, that he may ascend to some heaven, or receive some temporal good, he again immerses himself in the water. After this he ascends to the side of the river, and wipes his body with a towel; then repeats certain mŭntrŭs in praise of Gŭnga, Sōōryŭ, Vishnoo, and other gods; then he puts a dry and newly-washed cloth on his loins; then sitting down he cleanses his poita by rinsing it in the water, &c. then taking up some earth in his hand, and making it quite soft with water, he first puts the middle finger of his right hand in this earth, and then makes a line from betwixt his eyes up to the top of his forehead; then draws his three first fingers across his

forehead; then makes a round dot with his little finger in the center at the top of his head; then another dot on the upper part of his nose; then another dot on his throat; then with his three first fingers makes marks across his breast; then, across his arms; then he makes dots on his two sides, and another on the lower part of his back.* After thus making the tilŭkŭ, he performs achŭmŭnŭ, i. e. he takes up water in his right hand three times and drinks.

To this succeeds the morning sŭndhya, in which the person repeats many mŭntrŭs; pours out water to many gods, and repeats the gayŭtrēē; then he performs tŭrpŭnŭ, i. e. he takes up water with his kōsha,† and pours it out to his deceased ancestors. Then taking the flowers in his hand he returns home, where he reads some part of the vādŭ.‡

After this, if the bramhŭn be a house-keeper he must seek the provisions for his family for the day. If he be diligent in discharging social duties, he will obtain heaven. If not he will sink into hell.

At eleven o'clock or thereabouts, taking the flowers, his kōsha

* The Jews were forbidden to imitate the heathen in making marks on their bodies. See Lev. xix. 28.

† A small copper cup. Another very small cup is called kooshēē.

‡ If at this time he copy a part of any of the shastrŭs, and present it to some bramhŭn, he will receive everlasting happiness.

and kooshee, some seeds, some leaves of the vilwŭ tree, some blades of the kooshŭ grass and a towel, he must proceed to the side of the river to perform his noon ablutions.* Placing these things by the side of the river, he must clean a place for the performance of worship; after which he must take some proper earth, and cleanse it, so that neither insects, hair, nor any thing impure remain. He now makes the earth into a ball, lays it down, and washes his own body, rubbing himself with his towel. Then he descends up to the middle in the water, and performs his ablutions in the same manner as in the morning. After bathing, he ascends to the water side, wipes himself, puts on a dry piece of cloth (not a black one); sits down with his face to the East or North; ties a lock of hair into a knot, repeating a mŭntrŭ; ties the whole of his hair in a knot; makes the marks on his forehead as in the morning; then performs the ceremony called achŭmŭnŭ; and then the sŭndhya, as in the morning. After this he makes an image of the lingŭ with the pure earth he has prepared. If he can make it with one hand, it is a very meritorious act. Immediately after it is made, he puts on the top of it a small ball of clay. The reason why he hastens to put this ball upon the top of the lingŭ is, that if he should delay this act, the people of Gŭndŭrbhŭ† will worship the image, and run away with all the merit of the worship. Then laying the lingŭ aside, he de-

* Some persons rub themselves with oil before they bathe.

† One of the Hindoo heavens.

scends into the water, or sits by the river or pool, and performs the ceremony called tŭrpŭnŭ, in which he first pours out water (containing a few seeds of the sesamum) from his kōsha to three or four of the gods, repeating mŭntrŭs; then pours out water to certain moonees; then to certain rishees; then to his deceased ancestors, viz. to three generations on the father's and three on the mother's side, (males), and so of females on both sides; then to any particular deceased relations of the present generation; again he pours out water repeating a mŭntrŭ, by which he performs tŭrpŭnŭ for all those who have died without leaving any one to perform this ceremony for them; then for all others in his family who may have died, and whose name he may not have repeated when he was performing tŭrpŭnŭ for certain deceased relatives of the present generation; then he wrings his cloth over the ground, repeating a mŭntrŭ, and performs this kind of tŭrpŭnŭ for any one among his family or friends who may have died without leaving any one to perform tŭrpŭnŭ for them. If a bramhŭn do not perform tŭrpŭnŭ, his deceased relations drink blood, and all this bramhŭn's holiness loses its merit. The next thing is the pōōja, in which the bramhŭn sits with his face to the North, and placing the lingŭ towards the same point, he bathes the lingŭ by sprinkling it with water, repeating mŭntrŭs, then repeating what are called the dhyanŭ and other mŭntrŭs, he puts the flowers he offers on his own head; then closing his eyes he performs the worship of Shivŭ, at the close of which, in his mind, he silently

asks a blessing of Shivŭ; then he repeats the dhyanŭ and other mŭntrŭs, and placing flowers on the lingŭ, he repeats other mŭntrŭs, by which he communicates a soul to the lingŭ; another mŭntrŭ, which brings Shivŭ himself into his presence; a ceremony called yōnee-moodra, which consists of five curious motions with the hands; then he offers to the lingŭ a morsel of silver or gold, as a fee, or if he be poor, he offers water, reading a mŭntrŭ; he then repeats another mŭntrŭ; then offers water for the god's feet; afterwards a little dry rice, and a few blades of dōōrva grass, with a mŭntrŭ; then many uncooked vegetables with a mŭntrŭ; after this he repeats the name of Shivŭ a number of times; next he offers water and a mŭntrŭ; then water or flowers, and worships Shivŭ in his eight forms,* repeating eight mŭntrŭs; then repeating many mŭntrŭs in praise of Shivŭ, he makes prostration to the lingŭ; after this he makes a drumming noise with his thumb or fingers on the right cheek, and beats against his sides with his arms; he then performs moodra. If he has been worshipping by the side of the Ganges, he throws the lingŭ into the river, or if by the side of a pool or any other river, he throws away the lingŭ on the land. To this succeeds the worship of Vishnoo before the shalgramŭ, or before water. The mŭntrŭ and images excepted, the ceremonies of this worship are the same as

* These eight forms of Shivŭ are, Shŭrvvŭ, Bhŭvŭ, Roodrŭ, Oogrŭ, Bhēēmŭ, Pŭshoo-pŭtee, Mŭha-dāvŭ, and Eēshanŭ. These forms are representatives of the earth, water, fire, wind, space, sacrifice, the moon, and the sun.

those before the lingŭ. Next follows the worship of Sōōryŭ, before the shalgramŭ or water. The offerings are not so numerous, but the forms are the same as those before the image of the lingŭ. Next is performed the worship of Ŭgnee, after the same manner; then the worship of Doorga with similar ceremonies; then that of Brŭmha; of the gayŭtrēē; of the gooroo or spiritual guide; of the nine planets; of the ten guardian deities of the earth; of the person's guardian deity. The offerings in this last worship are the same as in the worship of the lingŭ, but the mŭntrŭs are more numerous. The expence of the offerings is regulated by the person's ability; some rich men give a gold mōhŭr amongst the daily offerings, besides silks, cloths, silver and brass utensils, &c. The person's gooroo obtains all these things.

The four casts are all allowed to perform the daily worship of their guardian deity.* After pōōja the burnt-offering is performed to the guardian deity; but shōōdrŭs cannot perform this worship. The bramhŭn in performing the burnt-offering must sit with his face to the east, when he cleans a place on the ground a cubit square; puts upon it clean sand; then burns wood, repeating mŭntrŭs; then pours clarified butter on the fire eight times, or twenty-eight, or a hundred and eight, or a thousand and eight, or ten thousand and eight, ac-

* Shivŭ, Vishnoo, Sōōryŭ Gŭnāshŭ, and any one of the female deities are the five guardian deities of the Hindoos. The followers of Shivŭ are called shoivŭs; those of Vishnoo voishnŭvŭs; those of Sōōryŭ, sourŭs; those of Gŭnāshŭ, ganŭpŭtyŭs, and those of the female deities, shaktŭs.

cording to his ability, each time repeating the mŭntrŭ which his gooroo gave him when he became his disciple. Then repeating a mŭntrŭ he takes leave of the fire, sprinkling a little water on it. The meaning of the mŭntrŭ is this, " O Ŭgnee, when I called thee thou camest. Now, bestowing mercy upon me, thou mayest depart."

When all these ceremonies have been performed by the side of a pool, or the river, and not in the house, the person, having performed the burnt-sacrifice, returns to his house, (about one o'clock), where he performs the daily shraddhŭ.

After this he performs the ceremonies called vŭlee, and voishŭdāvŭ, viz. he collects, and places on the earth where he sits, plantains, dry rice, peas, sweatmeats, cocoa nuts, &c. which things he offers to the gods, repeating certain mŭntrŭs.

In this daily work of a bramhŭn, if a person's father be living, he does not perform the daily shraddhŭ, nor the vŭlee and voishŭdāvŭ. The person begins to perform the two last ceremonies, eleven days after the death of his father.

The next thing he does is called Brŭmhŭ-yŭgnŭ. In this ceremony a number of mŭntrŭs are repeated from the vādŭs. Then he worships several of the gods. This part of the day's work closes with

his bringing several poor bramhŭns to eat with whatever other guests may be in his house. If he do not entertain guests, he will sink into the regions of torment. After the guests, his family eat. After this he waits a little before he eats, to see whether any other guests arrive or not. If none should arrive, (about three o'clock in the afternoon) he sits down to break his fast, viz. to dinner. His food consists of boiled rice, fried fruits, split pease, greens, sour curds, milk, &c. He eats neither fish nor flesh. First, he offers the whole food to his guardian deity, sprinkling water on the rice and repeating mŭntrŭs. Next he cleans a place on the ground, and puts morsels of the different articles of his food in five places on this clean spot, and then sprinkling these things with water he repeats certain mŭntrŭs, and offers them to five kinds of beings, viz. Nagŭ, Koormŭ, Kākŭrŭ, Dāvŭdŭttŭ, and Dhŭnŭnjŭyŭ.* Next he drinks a little water, repeating a mŭntrŭ. Then with his left hand, taking hold of the dish containing the rice, he must put a little rice into his mouth with his right hand at five different times, and repeat five mŭntrŭs containing the names of five other winds which the Hindoos say are lodged in the body. Then he eats, remaining in silence. At the close of his eating he drinks a little water repeating a mŭntrŭ. After drinking, he may not eat any more at that time. Then going to another place, he washes his hands and mouth, and

* These are five winds.

cleans his teeth. He then goes into the house, having washed his feet, and sits upon a mat made of kooshŭ-grass. Here he performs achmŭnŭ, then chews some beetle-nut, mixed with some or all of the following things, viz. lime, treacle, catechu, cardamums, cloves, nutmeg, mace, camphor, coriander seed, &c. Before he begins to chew the beetle he offers it with mŭntrŭs to his guardian deity. If he do not chew beetle, he eats some terminalia citrina. If he do not eat this, he must repeat once the name of Vishnoo. After this he sits a little while, and then reads or hears some part of one of the pooranŭs.

To this succeeds the evening sŭndhya, either in the house or by the side of the river. The ceremonies are the same as those of the two other sŭndhyas. Next, for a couple of hours or so, he repeats the name of his guardian deity. After this he takes a little refreshment, as sweatmeats, milk, plantains, curds, or something of this nature. About ten he goes to rest.

In this way, till the kalee-yoogŭ, the bramhŭns, it is said, spent almost the whole day in religious ceremonies. At present scarcely an individual is to be found who attends in this strict manner to the ceremonies of his religion. The bramhŭns, in general, have curtailed these duties, and brought the performance of what they imagine themselves compelled to attend to, into a short compass, say an hour. The first business of the morning formerly took an

hour: now it is done in about five minutes, and the bramhŭn returning to his house washes his face. One bramhŭn in a hundred thousand may attend to the morning sŭndhya separately, but almost all perform the morning and noon sŭndhyas at once. After this, they eat, and then proceed to business. On returning from their employments, they perform the evening sŭndhya,* at home, or by the side of the river. Those who take flowers, &c. to the river, are occupied two hours, in bathing, worshipping Shivŭ, performing tŭrpŭnŭ, &c. and those who do not take flowers, &c. with them, finish in one hour. Returning home, they eat what may be called their luncheon; after which some go out, others go to sleep, and others sit smoking, and telling or hearing stories or news. Next comes dinner; then, after smoking, &c. they go to rest.

I am told that in Bengal there are at least ten lacks of bramhŭns who scarcely perform any part of the daily duties of their religion. Many of these reside in the district of Vēērŭbhōōmee, and are employed in agriculture. In the morning, after washing his face, &c. the servants taking the ploughs on their shoulders, and driving the cattle to the field, the bramhŭn, their master, follows, carrying the pipe, tobacco, &c. They plough or sow till twelve. At this time

* Those bramhŭns who have not two garments, take with them, when about to perform the sŭndhya, a second poita, as at is improper to perform this ceremony having on only one garment.

one or two of the children carry some rice, oil, tobacco, &c. to the field. The bramhŭn announces to the servants that the luncheon is come. They liberate the cattle, and let them graze for a while; then going to the pool, they rub themselves with oil, and bathe. In the midst of the bathing the bramhŭn repeats the gayŭtrēē. This is the whole of his daily religion, and many do not even attend to so much as this. After eating, they go again to work till about two in the afternoon, when the bramhŭn and his servants go home and eat. After eating, smoking, &c. they go again into the field, and stay till evening, when they wash themselves at the pool, and return home, As soon as they arrive at home, they get their pipe, tell the work of the day to some neighbours; and at eight or nine, after eating their rice and smoking, they go to bed.

Formerly there was only one kind of bramhŭns in Bengal. They were called Sarŭshŭtŭ bramhŭns. All were equal, and ate with one another. Matters stood thus till the time of Adishōōrŭ, a king who flourished about 1500 years ago.* He did not like the race of

* Of this king's birth the following story is told: Betwixt the father and mother of Adishōōrŭ a continual want of affection subsisted. The mother consulted another woman, and obtained from her some medicine to give to her husband, in order to make him love her. While she was preparing this medicine, she thought within herself, What if this medicine kill my husband, or injure him in some way? At last she resolved not to give it him, and threw it into the Brŭmhŭ-pootrŭ river; in consequence the god Brŭmhŭ-pootrŭ paid her a visit; from which intercourse Adishōōrŭ was born, when Brŭmhŭ-pootrŭ gave this blessing to the mother, that her son should be a great person.

bramhŭns then in Bengal, as they did not act according to the strict rules of the shastrŭs. Wishing to perform a sacrifice for procuring rain, he wrote to the king of Candeish, named Vēērŭsinghŭ, requesting him to send him five bramhŭns, who should perform for him the intended sacrifice. These bramhŭns were sent; their names were Bhŭttŭ-naryŭnŭ, Dŭkshŭ, Vădŭ-gŭrbhŭ, Chandrŭ, and Shreehŭrshŭ. But on their arrival their apppearance and dress did not please the king, who instead of coming out to them, ordered them to be shewn to their lodgings, and he would talk to them at his leisure. The bramhŭns were highly incensed, and in retiring, laid the flowers which they held in their hands, and with which they had intended to bless the king, on an old rotten tree. The flowers immediately gave life to the tree, from which living branches issued, and it became very flourishing. The king observing this miracle, repented; called the bramhŭns; confessed his fault; and began to flatter them in the most fulsome manner. The bramhŭns said, that the blessing with which they had intended to honour him was forfeited, and the opportunity lost, but that whatever he should now request of them should be completely accomplished. The bramhŭns then went through the sacrifice to the great satisfaction of the king, who gave them grants of land, in five different parts of the country. He placed one in Rarhŭ district; another in Vŭrăndrŭ; another in Kanyŭkoovjŭ; the fourth in Gourŭ, and the fifth in some other part. From these five bramhŭns are descended almost all

the families of bramhŭns now in Bengal, who are divided into five grand classes, the four first arising from the names of the districts in which these four bramhŭns settled. The descendants of the bramhŭn who was placed in the district of Rarhŭ are now called rarhēēyŭ or rarhee bramhŭns. The descendants of the second are called Varāndrŭ ; of the third, Kanyŭkoobjŭ or Kŭnōjŭ ; of the fourth, Gourēēyŭ, and of the fifth, on account of their knowledge of the vādŭ, Voidikŭ bramhŭns.

These are the five great divisions of the Bengal bramhŭns ;* but in each of these divisions there are several subdivisions, as, of the rarhees there are three sorts, viz. Koolēēnŭ, Shrōtriyŭ, and Vŭngshŭjŭ. These three last divisions owe their origin to a king named Bŭllalsānŭ, a person of the voidyŭ cast.† He reigned about five hundred years ago. In looking amongst the bramhŭns, he saw a great difference as it respected their adherence to the shastrŭs, and their religious qualities. He therefore determined to collect the bramhŭns together, and to divide them into three orders, distinguishing one as a peculiar order of merit. To entitle a man to this order of merit it was necessary that he should possess nine eminent qualifications. First, he must be a strict observer of the duties of bramhŭns ;

* It is a remarkable circumstance, that the original Bengal bramhŭns are almost extinct ; only five hundred families are supposed to exist at present.

† He also created two other orders of bramhŭns, the one called Mookhyŭ and the other Gounŭ. These orders do not now exist in Bengal.

secondly, be meek; thirdly, learned; fourthly, be of good report; fifthly, have a disposition to visit the holy places; sixthly, possess a dislike to receiving gifts from the impure; seventhly, be without deceit; eighthly, have a desire to perform austere devotions; ninthly, be liberal. As many bramhŭns as he found with all these qualifications, he distinguished by the name of Koolēēnŭs. Those who possessed the three following qualifications, viz. to be born bramhŭns; to have passed through the ten sŭngskarŭs, and to have read a part of the vādŭs, he denominated Shrōtriyŭs, and those who had none of these twelve qualifications he called Vŭngshŭjŭs.

Of the rarhēēyŭ koolēēnŭs, there are between thirty and forty divisions; the principal, and those most known at present in Bengal, are called Phoollŭ, Khŭrdŭhŭ, Bŭllŭvŭ, and Sŭrvvanŭndŭ. The first are highest in honour, and the rest follow one another by gradation. But amongst these thirty or forty different classes, a number of other subdivisions exist in each class, all of which are recorded in the work called the Koolŭ shastrŭ, begun at the time when the koolēēnŭs were first created. This may be called the koolēēnŭ's book of heraldry. It is particularly studied by the Ghŭtŭkŭs.* Hence there are a number of Phoollŭs, a number of Khŭrdŭhŭs, &c. some of whom are higher and others lower in rank.

* Men employed in contracting marriages for others. From ghŭtŭ, to unite.

Of the rarhee shrōtriyŭs there are twenty or thirty kinds. Amongst the chief sorts are those called Dingsaee, Palŭdhee, and Dēēghŭlŭ. Amongst these there are twenty or thirty subdivisions.

Bŭllalŭsānŭ gave the name of vŭngshŭjŭ only to two individuals, whom he called Shōbhakŭrŭ, and Sooiŭ-mooktee. In consequence of the kooleēnŭs giving their sons in marriage to the daughters of Vŭngshŭjŭs, these sons become vŭngshŭjŭs, and hence the latter have become so numerous in Bengal, that there is a number of divisions and subdivisions amongst the vŭngshŭjŭs also, each sort claim ing different degrees of honour.

Amongst the Varāndrŭs there are three orders of bramhŭns, viz. kooleēnŭ, shrōtriyŭ, and kapŭ. The latter are on a level with the vŭngshŭjŭs. These three divisions have the same subdivisions as exist amongst the rarhee bramhŭns.

The same distinctions of kooleēnŭ, shrōtriyŭ, and vŭngshŭjŭ, with their subdivisions, exist also amongst the Kŭnōjŭ bramhŭns. The Gourŭs have no kooleēnŭs, nor any other distinct ranks. The Voidikŭ bramhŭns have no kooleēnŭs, but have two orders amongst them, viz. Dakshinatyŭ, and Pashchatyŭ.

Among the five sorts of bramhŭns, viz. Rarhees, Varāndrŭs, Kan-

yŭkoobjŭs, Gourŭs, and Voidikŭs, there are some distinctions as it respects both worship and customs: the mŭntrŭs which they use in worship are also in some respects different. They do not eat at each other's houses. At a public dinner they will eat in the same house; but in this case they will not partake of cooked food together. They will eat sweatmeats, and such things bought in the market. These five sorts of bramhŭns do not marry one amongst another, but a rarhee bramhŭn must be married to the daughter of a rarhee, and thus through the five casts.

A koolēēnŭ is the highest rank among the bramhŭns, and to a person of this order the seat of honour is yielded on all occasions, but there are no separate forms of worship for koolēēnŭs. A person of this order can eat in the houses of bramhŭns though they may not be koolēēnŭs, but the persons at whose houses he eats, must make him presents for eating with them, and must give him the best kind of food. With respect to the supposed superiority of this order, as it respects their natural or acquired talents, it no where exists.

The koolēēnŭs differ from the other bramhŭns principally in their marriages. A bramhŭn of this order may give his son in marriage among his own order, or to the daughter of a shrōtriyŭ. If he give his son in marriage to the daughter of a vŭngshŭjŭ, the family will, after two or three generations, lose their koolŭ, i. e. become vŭng-

shŭjŭs. A koolēēnŭ must give his daughter to a person of his own order. If she be not married to such a person, she must remain unmarried till death. If the daughter of a superior koolēēnŭ be married to the son of an inferior person of this order, the latter thinks himself very lucky. If the boy be of superior rank, the girl's father must pay something. If a koolēēnŭ marry the daughter of a shrōtriyŭ, or of a vŭngshŭjŭ, he receives a large present of money; in particular cases as much as two thousand roopees; but in common cases a hundred. If a vŭngshŭjŭ give his daughter to a shrōtriyu, he falls into a degree of disgrace.

The shrōtriyŭs and vŭngshŭjŭs wish to marry their daughters to koolēēnŭs, and expend much money to obtain the consent of a koolēēnŭ. Hence the sons of persons of this order are generally pre-engaged, and their unmarried daughters become so numerous, that husbands are not found for them; and from this cause has arisen the custom of one koolēēnŭ bramhŭn marrying a number of wives of his own order.

Each koolēēnŭ marries two wives at the least: one the daughter of a bramhŭn of his own order, and the other of a shrōtriyŭ. He generally leaves the former at her father's, and takes the latter to his own house.

The shastrŭ declares it to be essential to the honour of a koolēēnŭ, that he have one daughter, but that the birth of many daughters will cause him to sink in cast; hence he dreads more than other Hindoos the birth of daughters. Some koolēēnŭs, who are sunk in cast, marry as many as one hundred wives. I have heard of some who have had a hundred and twenty. Many have forty or fifty, others have fifteen or twenty each. Few less than two or three. Numbers get a subsistence in this way, for as often as they visit these wives, the father must make them a present. They obtain money at some of these marriages, and having married into forty or fifty houses, they go from house to house, and are thus fed, clothed, &c. Many, after staying the wedding-night, never go again to see the woman; others go once in three or four years. A respectable koolēēnŭ never cohabits with a wife who stays in the house of her parents. He goes to see her occasionally, as a friend rather than as a husband, and dreads to have a child born from her, as thereby he sinks in honour. Those who have children born in the houses of their fathers-in-law never take them home.

These customs are the cause of infinite evils. The koolēēnŭ wives, abandoned by their husbands, in thousands of instances, live in adultery; in some cases with the knowledge of their parents. The houses of ill-fame at Calcutta and other large places, contain multi-

tudes of the daughters of koolēēnŭ bramhŭns,—so entirely degraded are these favourites of Bŭllalsānŭ! !*

With respect to the other two casts, the shrōtriyŭs and the vŭngshŭjŭs, they have no particular customs different from other bramhŭns except in their marriages. If the son of a vŭngshŭjŭ marry the daughter of a shrōtriyŭ, the former gives a present of money, or if a shrōtriyŭ boy marry a vŭngshŭjŭ girl, the latter must make a present to the former. This is the case also respecting the

* Innumerable instances of the fœtus in the womb being destroyed by these women are well known among all the Hindoos. A koolēēnŭ bramhun assured me, *that he had heard more than fifty women, daughters of koolēēnŭs, confess these murders!!* To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village till she had taken medicines, and destroyed the fœtus. Her paramour and his friends were about to be taken up on a charge of murder, when the woman luckily returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further enquiry into the subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhŭn, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, that *a thousand of these abortions took place in Calcutta every month!!* This statement is no doubt exaggerated, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta. The same bramhŭn affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity!!

Many koolēēnŭs keep Mŭsŭlman mistresses, and their cohabiting with these women is known to all the neighbours without their suffering in cast. The practice of keeping women of other casts, and of eating with women of ill-fame, is become very general among the bramhŭns. A great proportion of the chief dakaeets, (thieves, plunderers) are bramhŭns. I am informed that in one day ten bramhŭns were once hanged at Dinagepore as robbers. I doubt not, the following remark of Governor Holwell is in substance true: "During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhŭn was at the bottom of it." *Holwell's Historical Events, vol. 2.*

Kŭnōjŭs. The Gourŭs marry and eat amongst themselves alone. The voidikŭ bramhŭns do the same, but they are more honourable than the Gourŭs. The Kŭnōjŭ bramhŭns are many of them soldiers. The greatest number of learned men in Bengal at present are to be found amongst the rarhee, and voidikŭ bramhŭns.

Those who study the vādŭs are called voidikŭ pŭndits. Those who perform their religious ceremonies according to the directions of the different vādŭs, are called rig-vādŭ bramhŭns, yŭjoor-vādŭ bramhŭns, samŭ-vādŭ bramhŭns, and ŭt'hŭrvŭ-vādŭ bramhŭns.

Besides these divisions and subdivisions of cast among the bramhŭns, there are other kinds of bramhŭns, who on account of some fault are fallen into a lower order:* viz.

Ŭgrŭdanee bramhŭns. These persons by receiving the gifts of sesamum, gold, cows, bed-steads, &c. at the prātŭ-shraddhŭ, have sunk in their cast. Four or five hundred families of these bramhŭns are to be found at present in Bengal. They eat and marry

* According to the Anniku-tŭtwŭ, and other shastrŭs, bramhŭns lose their character by the following six things: If they become servants to the king; if they pursue any worldly business; if they become priests to many persons; if one bramhŭn becomes priest to a whole village; if he neglect any part of the three daily sŭndhyas. At present, however, there is scarcely a single bramhŭn to be found who does not do some one or other of these things.

amongst themselves. It is a singular thing that the shastrŭ orders these things to be given to bramhŭns, and yet that bramhŭns should lose their cast in some measure by receiving them.

Mŭrooipōra bramhŭns.* These bramhŭns repeat the mŭntrŭs over the dead just before the body is burnt. They receive from one to ten roopees as a fee, but they lose their honour in consequence of doing this work. They eat and marry among themselves. The other bramhŭns treat them with disdain.

Kŭpalee bramhŭns. There is a cast of shōōdrŭs called kŭpalees, to whom these bramhŭns are priests. On this account they are sunk in honour.†

Swŭrnŭkarŭ, Gōpalŭ, Dhōva, Sōōtrŭdharŭ, Kŭloo, Bagdee, Doolēērŭ, Patŭnee, Jalikŭ, Shoundikŭ, Dōmŭ bramhŭns, &c. &c. These are priests to the goldsmiths, milkmen, washermen, joiners, oilmen, fishermen, dealers in spirituous liquors, basket-makers, &c. For performing ceremonies for the shōōdrŭs they have sunk in honour, and the other bramhŭns will neither smoke with them, nor touch the water which they drink, nor sit on the same mat with them. How-

* That is, the dead-burning bramhŭns.

† SOME BRAMHUNS ARE PRIESTS TO PROSTITUTES, AND PERFORM WORSHIP FOR HIRE, DAILY, IN BROTHELS.

ever, these fallen bramhŭns speak of one another with the same mutual contempt as a superior bramhŭn speaks of an inferior one, and have no communion with one another.

Doivŭgnŭ bramhŭns. These are bramhŭns who profess to study the yōtishŭ shastrŭs. They are a kind of astrologers, who cast nativities, tell fortunes, resolve secrets about stolen goods, &c. carrying an almanack in their hands. Some of these people are able to make almanacks.

Sŭptŭ-Shŭtee bramhŭns. These are the bramhŭns that existed in Bengal before the time of Bŭllalsănŭ. Very few, distinctly known by this name, exist at present.

Mŭdyŭdōshēē bramhŭns. These persons have received their name from a bramhŭn named Viroopakshŭ, who lived near Vēērbhoomee, and who was a notorious drunkard, but who at the same time had a great name as a religious mendicant, possessed of the power of working miracles.

Vyasŭ, the moonee, once made a shōōdrŭ into a bramhŭn. This man's descendants are called Vyasŭ-ooktŭ bramhuns, viz. the bramhŭns created by the word of Vyasŭ. A number of these bramhŭns

are to be found in Bengal. They marry and eat among themselves, and are despised by the other bramhŭns.

Not only in these last instances are some of the bramhŭns sunk into disgrace, but according to the Hindoo accounts, the bramhŭns are all fallen from their original strictness. Formerly, they say, bramhŭns were intent only on austere devotions, worship, &c. Now they are worldly men, seeking service with the unclean, becoming sirkars, dealing in things prohibited by the shastrŭ, &c. &c. This general corruption of the bramhŭns is in a great measure owing to the government being taken from the Hindoo kings, who used to enforce upon all casts a strict attention to idolatrous customs and ceremonies, on pain of corporal punishment. These kings used also to support vast multitudes of bramhŭns, and patronize them in the pursuit of learning, &c. Now, having lost this patronage, together with the fear of losing their honour, and of being punished, they neglect many of their ceremonies, and apply to things in their apprehension more substantial, viz. by which they can get money. There are, however, a number of bramhŭns in most places, and especially at a distance from large towns, who despise worldly employments, and spend their lives in performing idolatrous ceremonies at home, or in visiting holy places, repeating the names of the gods, &c. &c.

Many bramhŭns are employed as teachers to Europeans, and ma-

ny by native men of property, in the like capacity. The Hindoo kings, in their present state, still maintain a number; in all the courts of justice many find employment; in places where some noted image is set up, a number find subsistence from the offerings* of those who visit the image; many are employed as sirkars to European and Bengalee merchants; many pursue a mercantile life; many are farmers but employ servants to cultivate the ground, &c. many are drapers, shop-keepers, &c. The shastrŭ expressly forbids their selling milk, iron, lac, salt, clarified butter, sesamum, &c. yet many bramhŭns now deal in these things without regard to the shastrŭ, or the opinions of stricter Hindoos, and add thereto the sale of skins, spirits, flesh, &c. A bramhŭn accomptant will write the accounts, and receive the allowance called dŭstooree, upon every roopee's worth of beef without a qualm, but if you talk to him of his killing a cow, he claps his hands on his ears with the utmost haste, as though he was shocked beyond expression. I have heard of a bramhŭn at Calcutta, who used to steal beef, and sell it to the butchers. Very many bramhŭns sell spirituous liquors.

Another source of support to the bramhŭns is, the collecting of disciples, and becoming spiritual guides. Many bramhŭns are thus maintained by their disciples.

* The Jewish priests lived in a great measure on the offerings presented on the altar of the true God: hence Solomon says, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." Proverbs xvii. 1.

Others wander about pretending to cure diseases by performing certain religious ceremonies, as repeating the name of some god, &c. These bramhŭns thus get a scanty livelihood.

Many bramhŭns are ghŭtŭkŭs, viz. persons employed in making marriages.

What the bramhŭns receive at the numerous festivals, &c. is another great source of support.

It is said, that not less than 5,000 bramhŭns subsist at Calcutta by begging.

But another means of support, greater than all the rest, are the Dāvōttŭrŭs* and Brŭmhōttŭrŭs, viz. houses, lands, pools, orchards, &c. given in perpetuity at different times to the gods or to bramhŭns; those given to the gods are called Dāvōttŭrŭs, and those given to bramhŭns are called Brŭmhōttŭrŭs. The persons giving these things to the gods and to bramhŭns have been kings, and men of property, who expected heaven as the reward of their charity. Gifts of this kind are not so common now; and indeed the Hon. East India Company, I am informed, forbid this appropriation of lands, as thereby the revenue is injured, for the dāvōttŭrŭs and brŭmhōttŭrŭs in land

* Equivalent to church lands in Europe.

pay no tax. At present it is not uncommon for houses, trees, sacred pools, &c. to be offered in this manner to the gods and to bramhŭns, but it is far from being so frequent as formerly. When any thing is given as a dāvōttŭrŭ, the person presents it to a certain image set up in some temple, and requests the bramhŭns who own the image, perpetually to perform the worship and service of the god with the produce of what he gives. Or, a person's father or mother is dead; and the son, as an act of holiness that may help their souls out of misery, gives to his spiritual guide or to the bramhŭns, a house, or some other gift. Formerly a bramhŭn would go to beg of some rich land-owner, who gave him an acre or two of land for ever. In these ways the dāvōttŭrŭs and brŭmhōttŭrŭs have been formed, the produce of which amounts to an enormous sum. I have been informed that in the district of Burdwan they amount to the annual rent of about fifteen lacks of roopees. Some say twenty lacks.* The land-tax for the same district may amount to about fifty lacks. I speak, however, from mere report.

When all these things are considered, it will appear, that the clergy in catholic countries devour little of the national wealth compared with the bramhŭns.

* It is necessary, however, to remark, that in this sum are included what is called Phŭkiranŭ, viz. lands granted to Mŭsŭlman saints, and Mŭhŭttranŭ, viz. lands granted to shōōdrŭs by kings or great land-owners. The former may amount to the annual rent of four or five thousand roopees, and the latter to about a lack.

SECTION II.

The Kshŭtriyŭs.

THIS is the second order of Hindoos, the original ancestor of which, according to the shastrŭ, came forth from Brŭmhŭ's arms. This order was created "to protect the people, and to honour the bramhŭns," but the shastrŭs declare, that in the kalee-yoogŭ there are no kshŭtriyŭs; that only two casts exist, bramhŭns and shōō-drŭs, and that the second and third orders are sunk into the fourth. The kshŭtriyŭs, however, are not willing to give up the privileges of their order.

The ceremonies called sŭngskarŭs, among which are the giving the gayŭtrēē and the poita, are performed by the kshŭtriyŭs as well as the bramhŭns; with this difference, that the kshŭtriyŭs are permitted to possess only three parts of the gayŭtrēē.

Amongst the kshŭtriyŭs there are the same distinctions of koo-lēēnŭ, shrōtriyŭ and vŭngshŭjŭs as among the bramhŭns.

The daily religious ceremonies of bramhŭns and kshŭtriyŭs are the same. Yet the kshŭtriyŭs perform the worship of the gods through the bramhŭns. They may read the vādŭs, &c.

From this cast, the Hindoos kings were taken, both of the races of the sun and moon. In the decline of the Hindoo monarchy many of the Hindoo kings were shōōdrŭs.

The duties of kings are thus laid down in the work called Raj-tŭrŭngee. In a conversation betwixt Vikrŭmadityŭ and Bhŭrtree-Hŭree, the former advises the latter to attend to the seven following duties: viz. As Indrŭ, during the four rainy months, fills the earth with water, so a king should fill his treasury with money;—as the sun in warming the earth eight months, does not scorch it, so a king, in drawing revenues from his people, ought not to ruin them;—as the wind surrounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as Yŭmŭ, in judging men after death, is not guilty of partiality or prejudice, but punishes all the guilty, so should a king punish without favour all offenders;—as Vŭroonŭ, with his pashŭ,* binds his enemies, so let a king bind all thieves, &c. safe in prisons;—as Chŭndrŭ, (the moon) by his chear-

* A wonder-working rope.

ing light gives pleasure to all, so should a king by gifts, &c. make all his people happy;—and as Prit'hivēē (the earth) sustains all alike, so a king ought to feel for, and bear with all alike.

In the Bhagŭvŭtŭ-Gēēta, Krishnŭ is represented as saying to Ŭrjoonŭ, "A soldier of the kshŭtriyŭ tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if their art victorious, thou wilt enjoy a world for thy reward."

Numbers still claim the distinction of kshŭtriyŭs, wear the poita, and perform the ceremonies prescribed to this cast. There are but few kshŭtriyŭs in Bengal. The present raja of Burdwan is a kshŭtriyŭ.* In the west of Hindoost'hanŭ, amongst the Marhattas, also at Lucknow, Benares, &c. there are great numbers of kshŭtriyŭs. Those in Bengal are mostly petty land-owners, merchants, &c. In general they are very robust, having originally come from the western provinces.

The kshŭtriyŭs marry and eat among themselves.

* Formerly, a number of rajas of the Haree cast reigned in Assam. The harees are almost the lowest of the shōōdrŭs.

SECTION III.

The Voishyŭs.

THE third order of Hindoos are called Voishyŭs. The business of the voishyŭs is said to consist in "keeping cattle, carrying on trade, lending upon interest, cultivating land," &c.

In the kalee-yoogŭ, the voishyŭs like the kshŭtriyŭs are said to have fallen to a level with the shōōdrŭs.

The voishyŭs cannot read the vādŭs. Through the bramhŭns alone can they perform religious ceremonies. They wear the poita, and in some punctilios of honour are raised above the shōōdrŭs, though in reality they are equally the slaves of the bramhŭns.

The few voishyŭs in Bengal are farmers, merchants, &c. In the west of Hindoost'hanŭ they are more numerous. They marry and eat among themselves only.

SECTION IV.

The Shōōdrŭs.

THE last order of Hindoos are called Shōōdrŭs. The design of Brŭmhŭ in creating this order, was that they might "serve the bramhŭns."

What is contained in the shastrŭs respecting the shōōdrŭs, is so unjust and inhuman, that every benevolent person must feel the greatest indignation at the Hindoo law-givers, and rejoice that Providence has put so great a portion of this people under the equitable laws of the British Government. Having already enlarged on this subject in the first section, it may suffice here to observe, that, respecting this world, the shōōdrŭs are forbidden "to accumulate superfluous wealth," and as it respects the world to come, the bramhŭn is forbidden "to give spiritual counsel to a shōōdrŭ, or to inform him of the legal expiation for his sin."*

* Sir W. Jones's translation of Mŭnoo.

Such was the shockingly degraded state in which the Hindoo laws placed the great body of the people, for it is admitted that there is not in Bengal more than one bramhŭn to a thousand shōōdrŭs. The latter cannot perform one religious ceremony in which there are either mŭntrŭs, offerings, prayers, sacrifices, or burnt-offerings, except by means of the bramhŭns. The only way in which he can obtain any hope of heaven hereafter, is, by becoming the constant slave of bramhŭns. He must in the morning clean the bramhŭn's house, fetch him water, flowers, clay, and wood, for worship; wash his feet, rub his body with oil, wash his clothes, watch him while he worships, and bring him any thing he may want; collect all the materials for his dinner; after dinner give him water to wash his mouth, and then he may eat from the same dish what the bramhŭn leaves. Next he must clean the ground where the bramhŭn has eaten, as well as the dishes used at dinner. After this he must give the bramhŭn his betle, tobacco, &c. and in the evening fetch water, light the lamp, and prepare the bramhŭn's bed. After he has lain down, he must rub his legs with oil, and, at the close, the shōōdrŭ may lie down and sleep. He who, in this manner, serves bramhŭns, is declared by the shastrŭ to act meritoriously. On the contrary that shōōdrŭ who envies and injures bramhŭns, will sink into the world of torment.

At present, however, no shōōdrŭ will serve a bramhŭn without

wages, and sometimes he will contend warmly with his master, if he think his wages are withheld. He will offer to the bramhŭns, things which cost him little or nothing, such as prostrations, bows, flattery, &c. If he may be repaid in the next world, he presents him with something more solid than mere compliments. However, in this respect, there is a great difference, some shōōdrŭs reverence bramhŭns more than others, and all pay them exterior honours. All persons of this cast make what is called the prŭnamŭ to them, by raising their joined hands to their forehead, and gently bowing the head. A bramhŭn never returns this compliment to a shōōdrŭ, but gives him a blessing, and at the same time holds out the right hand a little, as a person would do in carrying water in it. Two things are implied in these relative actions. By bowing to a bramhŭn, the shōōdrŭ performs a meritorious action, by means of which his sins enter the fire, which, by an Eastern figure, is said to lodge in the bramhŭn's hand, and in which the shōōdrŭ's sins are all consumed. If a bramhŭn stretch out his right hand before a shōōdrŭ have bowed to him, he will sink into a state of misery; and if the latter meet a bramhŭn, and bow not to him, he will sink into punishment after death. The kaist'hŭs, in many parts, reverence the bramhŭns more than any other shōōdrŭs.

The shōōdrŭs can perform all the ceremonies that belong to their

order, when the mŭntrŭs are to be found in the pooranŭs. But a a person of this order must never repeat a mŭntrŭ from the vādŭs.

Those shōōdrŭs who are men of property, and pay attention to their religion, perform the following ceremonies daily: About twelve o'clock they bathe, and, with the pooranŭ mŭntrŭs, perform the two first sŭndhyas, either by the river side or in the house. In the evening they perform another sŭndhya. In these ceremonies the bramhŭns use the shalgramŭ; the shōōdrŭs cannot use this stone, and therefore perform their worship before the water of the river.

Shōōdrŭs not being forbidden by the shastrŭ the exercise of any trade, pursue that which they think will be most profitable, but in all mechanical employments, these trades are pursued from father to son in regular succession. In some of these employments, however, several casts engage, though it is not regular; as, among the weavers are found kaist'hŭs, milk-men, gardiners, husbandmen, Mŭsŭlmans, &c. Other casts in some instances do the business of a joiner, &c. All shōōdrŭs may be husbandmen, merchants, shopkeepers, thatchers, labourers, servants, &c.

The voidyŭs read their own shastrŭs on medicine; also the kavyŭ and ŭlŭnkarŭ shastrŭs, and the Sŭngskritŭ grammars. Some kaist'hŭs, and a few other shōōdrŭs who have become rich, also read

the above books. Besides these two casts, many of the weavers, barbers, farmers, oilmen, merchants, bankers, spice-merchants, liquor-merchants, ornament-makers, &c. can read the translations of the pooranŭs in the Bengalee. Some of the voidyŭs have been very learned in the sŭngskritŭ, and a number of books in this language have been written by this class of shōōdrŭs. Many of these men could read the vădŭs and other shastrŭs if they chose, yet through fear they abstain, lest they should be abused in this world, and be miserable in the next.

The Hindoos say, that in the kalee-yoogŭ there are no pure shōōdrŭs, as they came forth from Brŭmhŭ's feet. The present race of shōōdrŭs have all arisen from improper marriages betwixt the higher and lower casts. The general name by which these shōōdrŭs are distinguished is Vŭrnŭ-shŭnkŭrŭ.

There are many subdivisions among the shōōdrŭs, some of which are as distinct, as it respects eating, marrying, &c. as the distinctions subsisting between bramhŭns and shōōdrŭs. A kaist'hŭ will no more eat with a barber than a bramhŭn will, nor a barber with a joiner; and thus through all the ranks of the lower orders.

I shall here go through the different subdivisions of the shōō-

drŭs, as far as I have been able to obtain them, according to their order:

1st. *Class.* Voidyŭ. This cast, it is said, arose from the union of a bramhŭn with a female voishyŭ.

The voidyŭs claim the honour of being voishyŭs, and in consequence wear the poita, read some of the shastrŭs, and at the time of investiture with the poita perform the ceremonies used in investing a bramhŭn, the mŭntrŭs excepted. However, their assuming the poita is an act of very late date. Rajvŭllŭvŭ, steward to the nŭwab of Moorshŭdŭbad, about a hundred years ago, first procured the voidyŭs the honour of wearing the poita. He invited the bramhŭns all around to a feast, and these bramhŭns were induced to invest the steward's son with the poita. Ever since then, many of the voidyŭs wear a poita, but others do not. Some of the voidyŭs, like the voishyŭs, remain unclean 15 days after the death of a parent, and others remain unclean for a month, like other shōōdrŭs. The voidyŭs assume a good deal of consequence, and obtain more privileges from the bramhŭns than any other shōōdrŭs: they sometimes sit on the same seat, and smoke out of the same pipe, with bramhŭns. Many of their widows burn with their husbands. At a village in Jossore called Sōnŭkalee, which contains many families of voidyŭs, almost all the widows regularly burn with

their husbands. Some voidyŭs have bramhŭn servants to cook for them,* write accounts, &c.

There are two orders of voidyŭs, called ootrŭ-rarhee and dŭkshinŭ-rarhee.† Bŭllalsānŭ, out of these orders, created three or four classes of voidyŭ-koolēēnŭs, whose customs are much the same as those of the koolēēnŭ bramhŭns. These four classes are called Sānŭ, Mŭllikŭ, Dŭttŭ, and Gooptŭ.

The voidyŭs are the professed, though not the exclusive, medical men amongst the Bengalees.‡ They study the Nidanŭ, Rŭkshitŭ, Drivyŭ-goonŭ, and other shastrŭs, which treat of medicine. Youth are taught by others learned in these books. There are no colleges for teaching medicine, but one person in a village teaches three or four youths, who are maintained at their own houses. If a youth go to a distance, he takes up his lodgings at a separate place in the town, or with his teacher, and maintains himself. Three, four, or

* None but a bramhŭn or bramhŭnēē can cook a bramhŭn's food.

† Ootrŭ, north, and dŭkshinŭ, south.

‡ For a particular account of the Hindoo practice of physic, see vol. ii. page 3‍‍‍5‍3, &c. The respectable Hindoos will not receive medicine from any Hindoo except a voidyŭ. Some shastrŭs have declared that a person receiving medicine from any one except a voidyŭ will descend into hell; but he who takes medicine from a voidyŭ, though he should not be able to obtain a sight of Gŭnga in his dying moments, will ascend to heaven.

five years are spent with the tutor. These persons derive no emolument from teaching. It is considered as an employment of great honour and great holiness, and with this they are content. In many cases, however, these teachers are relations to the youths taught. After his education is complete, a young man begins to prepare medicine, and to practice, as his neighbours may call upon him. Medicines are never sold separately in a prepared state.

Besides the voidyŭs, other casts practice medicine,* as bramhŭns,† barbers, potters, kaist'hŭs, &c. Many women also are highly celebrated for curing diseases. Indeed it may be said of almost all the Bengalee doctors, that they are old women, guessing at the divine qualities of leaves, roots, and the bark of trees, and pretending to cures as wonderful as those of which a quack-doctor boasts, mounted on a cart in an English market-place. The women of the haree cast do the business of mid-wives. This is never done by men. The doivŭgnŭ bramhŭns inoculate for the small-pox.

The voidyŭs marry and eat only with voidyŭs. They are strict worshippers of the gods. Many of them have Kalēē, Doorga, or

* The barbers, by waiting upon Europeans, have obtained some information respecting the efficacy of calomel, and English salves ; and in many cases they are able to perform cures beyond the reach of the voidyŭs.

† Yet a bramhŭn, practising physic, becomes degraded, so that other bramhŭns will neither eat nor sit with him.

some other female for their guardian deity. Few have Vishnoo for their guardian deity. Many of the voidyŭs are men of property.

2d Class. From a kshŭtriyŭ and a female shōōdrŭ the kaist'hŭ cast has arisen. This is commonly called by Europeans the writer cast.

There are four kinds of kaist'hŭs, the Ootrŭ-rarhee,* Dŭkshinŭ-rarhee, Vŭngŭjŭ and Varāndrŭ-kaist'hŭs. Amongst these four kinds of kaist'hŭs, Bŭllalsānŭ created four orders of koolēēnŭs, called Ŭdhikharēē, Ghōshŭ, Vōsoo, and Mitrŭ. Besides these koolēēnŭs, Bŭllalsānŭ created forty-two sorts of Shrōtriyŭs, among which are those called Dā, Dŭttŭ,† Kŭrŭ, Palitŭ, Shānŭ, Singhŭ, Dasŭ, Goohŭ, Gooptŭ, Vāvŭtta, Sŭrŭkarŭ, Mŭllikŭ, Dhŭrŭ, Rōōdrŭ, Bhŭdrŭ, Chŭndrŭ, Vishwasŭ, Adityŭ, Sō, and Hajra.

If a koolēēnŭ marry the daughter of a shrōtriyŭ, the former receives a sum of money with her. If a shrōtriyŭ marry the daughter of a koolēēnŭ, the latter receives a present. If any of the other three koolēēnŭs marry, or be married with, an ŭdhikarēē koolēēnŭ,

* Some families of this order have a regular custom, at their feasts, of throwing all their food away after it has been set before them, instead of eating it.

† The Dŭttŭs came with the five bramhŭns whom Bŭllalsānŭ made koolēēnŭs, but the king refused to make them koolēēnŭs, because they would not acknowledge themselves to be the servants of the bramhŭns.

a present must be given to the latter. If another koolēēnŭ's eldest son be married to an ŭdhikarēē koolēēnŭ's daughter, the honour of the latter is supposed to be preserved. Sometimes a thousand, and even one thousand five hundred roopees are given by a ghōshŭ, a vŭsoo, or a mitrŭ, to obtain the daughter of an ŭdhikarēē. If a shrōtriyŭ family have given their daughters in marriage to koolēēnŭs for three or four generations, this family is raised to great honour, and at the great assemblies or feasts, has the precedence over other shrōtriyŭs in the honours bestowed at this feast, that is, their foreheads are first marked with red paint, and garlands of flowers put upon their necks. Some of the kaist'hŭ koolēēnŭs marry as many as thirty or forty wives.

The kaist'hŭs perform the same daily ceremonies as the bramhŭns, but they get their mŭntrŭs from the pooranŭs.

Some kaist'hus are well read in the kavyŭ and voidyŭ shastrus. A few of them understand medicine better than the voidyŭs.

The kaist'hŭs are merchants, shop-keepers, farmers, clerks, &c. In Bengal, the bramhŭns are far more numerous than the kaist'hŭs, yet, in proportion to their numbers, there are more rich kaist'hŭs*

* They have become rich in the service of Mŭsŭlmans and Europeans.

than bramhŭns. Almost all the kaist'hŭs can read and write; though many read very imperfectly. Some persons of property employ bramhŭns as their servants.

3d Class. From the union of a bramhŭn and a voishyŭ arose the cast called Gŭndhŭ-vŭnikŭ, viz. the sellers of spices, drugs, paint, &c. These persons keep shops, and sell these articles either by wholesale or retail. Amongst this cast are many rich men, and others equally poor. Many are farmers, merchants, day-labourers, servants, &c. They eat and marry among themselves, but bramhŭns will go to their houses, eat sweatmeats, &c. and shew them a degree of respect. Almost all of them read and write. Their writing, however, is confined to accounts and letters.

4th Class. From a bramhŭn and a voishyŭ woman arose the Kasaree cast. These are workers and dealers in brass and other ware, as, drinking cups, dishes, cooking utensils, water pots, betle-boxes, hookŭs, wrist-ornaments, &c. This brass ware is much inferior to that of Europe.

They eat and marry among themselves. As it respects property, they are in a state of mediocrity. Few of them are rich, and not many very poor. They can read and write better than many other shōōdrŭs. They read the Bengalee translations of the Ramayŭnŭ,

Mŭhabharŭtŭ, &c. Some kasarees are husbandmen, labourers, servants, &c.

5th Class. From a bramhŭn and a female voishyŭ also arose the Shŭnkhŭ-vŭnikŭs. These persson make shell ornaments for the wrists of women. This ornament is prescribed by the shastrŭ. In the neighbourhood of Calcutta one woman wears six or eight of these rings on each wrist. In the east of Bengal the women cover their arms with them. They are sold at from one to eight roopees a set, of six or eight on each wrist. A set which would cover the arms cost from ten to twenty roopees. In the latter case, they will last two or three generations.* When six or eight are worn on each arm, they last three or four years.

Some shŭnkhŭ-vŭnikŭs are farmers, labourers, &c. Persons of other casts have lately begun to follow the business of the shŭnkhŭ-vŭnikŭs, though this business is not favourable to the acquiring of wealth. The shŭnkhŭ-vŭnikŭs are in moderate circumstances. They are not very numerous, except in large towns.

* These latter ornaments are joined together, and in consequence wear for a very long period. At the hour of death, a female leaves her ornaments to whomsoever she pleases: sometimes to her spiritual guide, or the family priest. A person not bequeathing something to these priests, is followed to the next world with anathemas.

6th Class. From a kshŭtriyŭ and a female shōōdrŭ arose the Agooree cast, viz. the farmers. Besides these, the Sŭtōgpŭ, Chasee-koivŭrtŭ, and other casts, are also employed as husbandmen.* Amongst the sŭtgōpŭs are koolēēnŭs and moulikŭs.

The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, they are the tenants of the zŭmindarŭs, viz. land-owners. Whether the zŭmindarŭs be the actual or the nominal proprietors, I leave to be decided by others; they, however, collect and pay the land-tax to the Hon. Company. This tax is paid, according to a regular written assessment, upon each portion of land in the hands of the different zŭmindarŭs, and the latter are permitted to levy upon the tenants, upon an average, as much as four anas† for every roopee paid to government; in some instances more, in some less. Added to this, however, they constantly draw money from the tenants under various pretences, as, for servants' wages, presents from new tenants, gifts towards the marriage expences of their children, &c.

The farmers in general draw only a bare maintenance from their labours, and we in vain look for a bold, happy and independent

* Bramhŭns and kaist'hŭs have become cultivators of the land, though the former employ servants to hold the plough, in order to avoid (as they pretend) the sin of killing insects with the plough-share.

† An ana is about two-pence English.

yeomanry amongst them, as in England. A few of the farmers are able to pay their rents to the zŭmindarŭs before the harvest, but many borrow money upon the credit of their stock, and pay after harvest. The great body of the Bengal farmers, however, are the mere servants of the corn-merchants, who engage to the agent of the zŭmindarŭ to pay the rent for the farmer, and the farmer agrees to surrender all the produce of his land to the corn-merchant, and to receive from him what is necessary for the maintenance of his family till the harvest. If the produce be more than the debt, the farmer receives the surplus. If it be less, it is written as debt in his name, and he engages to pay it out of the produce of the next year. The poor farmer's little all, when he is unfortunate in his harvest, is sold up by the corn-merchants, and he is turned out upon the unfeeling world, to beg his bread as a religious mendicant, or, to perish.

The tax to the Honourable Company is in proportion to the value of the land. In some places, where silk-worms are reared, the land-tax is as much as five roopees a bigha;* where rice, &c. are cultivated, from half an ana to two roopees per bigha is paid.

About the middle of February, if there should be rain, the Bengal

* A bigha is in some parts eighty, in others eighty-three, and in others eighty-seven square cubits.

farmer ploughs his ground for rice for the first time.* He ploughs again in the beginning of March and April. The last time, he ploughs it with greater care, and if there have been rain, cleanses it from weeds. Sometimes rain at this time is delayed fifteen days or a month. But in all cases the land is ploughed three times before sowing. Two good bullocks will plough, in one season, fifteen or twenty bighas of land, and, if very good cattle, twenty-five bighas.† No horses are ever used in agriculture. Each bullock is worth from eight to sixteen roopees.

As soon as the ploughing is done, about the beginning of May, the farmer casts his seed into the ground in much the same way as the English farmer. He then draws a thing over the ground like a ladder to harrow it. Four bullocks are used to draw this harrow, and one man stands upon it to press it down.

* A Bengal plough is the most simple instrument imaginable. It consists of a crooked piece of wood, sharp at one end to enter the earth: under this end is fixed a plate of iron which forms the plough-share. A bamboo of about two feet long is fixed to the other end, which makes the handle of the plough; and in the midst is fixed a long straight piece of wood, or bamboo, called the ēēsha, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the handle of the plough, and with the other guides the animals, by pulling them this or that way by the tail, and drives them forward with a stick.

† The shastrŭ directs, that the farmer shall not plough with less than four bullocks, but this is not attended to, as many farmers are not rich enough to buy and keep four bullocks. If a farmer plough with a cow or a bullock, and not with a bull, the shastrŭ pronounces all the produce of his ground unclean, and unfit to be used in any religious ceremony.

A man is placed in the field during the day to keep off the birds. If there should not be rain in four or five days after sowing, and the sun should be very hot, the seed is nearly destroyed, and in some cases the ploughing and sowing are repeated. Twenty-four pounds of seed will do for one bigha. This seed costs about two anas. In general the farmer saves the best of his corn to sow his ground the next season. If he be obliged to buy seed, it costs double the sum it would have done in the time of harvest; or if he borrow, he must give twice the quantity when he gets in his crop.

When the rice has grown up as high as half a foot, the farmer draws over it a piece of wood with spikes in it, by which, in places where the rice is too thick, it is thinned. When the rice is a foot high he weeds it.*

When the corn is nearly ripe, the farmer builds a stage of bamboos in his field, covers it with thatch, and places a servant there to watch, especially during the night. The stage is raised high enough to be a refuge from wild beasts. When a buffaloe, or a wild hog, comes into the field, the keeper takes a wisp of lighted straw in one

* Land, after it has been ploughed, is cleaned by the hand; and, becoming inconceivably more foul than in England, this part of the farmer's labour is very great. A very excellent instrument called a kooddalŭ, answers the purpose of a spade and hoe. It is in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade. The kooddalŭ only serves to clear away the roots in husbandry, but answers the purpose of a hoe and a spade in gardening.

hand, and in the other a dried skin tied up on all sides, and containing broken bricks, pots, &c. In this manner he goes towards the animal, shaking his lighted straw, and making a loud noise. The animal immediately runs away.

About the middle of August the farmer cuts his corn. This crop is therefore ripe in about four months. The Bengalee sickle is much like that used by the English farmer. The corn is bound in sheaves, which are thrown on the ground, but never reared up as in England. In two or three days it is dry. Some even carry it home the day it is cut. Eight persons will cut a bigha, in a day. Each labourer gets about two-pence English a day, besides tobacco, oil to rub on his body, &c.* When the corn is dried, the harvest-folks put the sheaves on their heads, and carry them home, each person carrying twenty, thirty, or forty sheaves. These sheaves are very light. A few farmers carry home the produce on the backs of bullocks. The poor glean the fields after the harvest is cut.

After the rice is brought home, some pile it in round stacks, and others thresh it immediately with bullocks. In the latter case, the farmer fastens three or four bullocks together, side by side, and drives them round upon a quantity of sheaves opened and spread upon the ground. The corn sinks below, and the straw becoming soft

* Some persons pay the labourers in kind.

rises to the top. In about three hours, one layer of corn will be trodden out, which will weigh about thirty mŭnŭs. The Bengal farmers "muzzle the ox in treading out the corn," till the top part is trodden to mere straw, and then loosen them; a few muzzle them altogether.

After the corn has been separated from the straw, one person sprinkles it on the ground, and one or two others, with hand-fans,* winnow it, by blowing away the dust and chaff.

When winnowed, the farmer either deposits the corn in what is called a gōla, or sends it to the corn-merchant, to clear off his debt. The gōla is a low round house, made on purpose for depositing corn. The floor is made with bricks or mud. Over two end walls small rafters of wood are placed, leaving the place hollow at bottom. On these rafters some bamboos and mats are put. A frame of split bamboos, seven or eight cubits high, is brought round the bottom thus raised, and upon this a roof of thatch is laid. A door is left in the side; the corn is deposited upon the stage, and held in on all sides by the frame of bamboos lined with mats. The farmer makes a stack of his straw, and either feeds his cows, &c. with it, or sells it. In Bengal grass is never cut and dried as hay for the use of cattle. In the dry weather, when there is no grass,

* "His fan is his hand, and he shall thoroughly cleanse his floor."

the cattle are fed with straw. The Bengal farmer knows not the use of the scythe; he cuts grass with the sickle.

In April, the Bengal farmer sows other lands for a second harvest. At this time he sows a great quantity of rice in a small compass, as it is meant to be transplanted. About the middle of July, at which time rain falls, he ploughs another piece of ground, which is now become as soft as mud in consequence of the rain. To this place he transplants the rice which he sowed in April, and embanks it all round, that the water may stay upon it. The rice stands in the midst of water more or less for the three following months. If there should be little rain after the transplanting, he resorts to watering the field.

For the purpose of watering land, in some parts an instrument called a jantŭ is used, which consists of an hollow trough of wood, a little curved, about fifteen feet long, six inches wide, and ten inches deep. Having fixed some bamboos on the bank of a pond, or river, in the form of a gallows, they place this trough on an horizontal beam. One end of it rests upon the bank, where a gutter is prepared to convey the water; and the other end is dipped in the water, by a man standing on a slight stage near that end, and plunging it in with his foot.* A long bamboo, with a large weight of earth at the further end of it, is fastened to that end of the jantŭ near the

* Deuteronomy xi. 10. "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."

river, and passing over the gallows before mentioned, poises up the jantŭ full of water, and causes it to empty itself into the gutter. One jantŭ will raise water three feet; and by placing these troughs one above another, water may be raised to any heigth. Sometimes, where the height is greater, the water is thrown into small reservoirs or pits, at a proper height above each other, and sufficiently deep to admit the next jant to be plunged deep enough to fill it. Water is sometimes thus conveyed to the distance of a mile or more, on every side of a large reservoir of water. In other parts of Bengal they have other methods of watering land, but the principle is the same.

In November and December the farmer gets in this crop, and disposes of it as in the former harvest. In some parts of Bengal the first harvest is greatest, and in other parts the latter. The first corn is called ashoo dhanŭ, and the last aooshŭ dhanŭ.

In some parts of Bengal a third harvest is obtained.*. This is from lands by the side of which the water stays during the growth of the plant. In January the farmer sows rice on slips of land by the sides of the water, and as the rice comes up, and grows, he waters it like a garden. If the water retire to a great distance, he transplants it nearer to the water. About the middle or close of April, he cuts and gathers it.

* A fourth harvest is obtained in Dinagepore and other districts.

Rice before it is cleared from the husk is called dhanŭ. Afterwards it is called chalŭ. To clean it is the business of another cast.

Rice is the staff of life in Bengal, for beyond what bread is in England. This is almost the only food of the Bengalees. The dish upon which they constantly live is made up of boiled rice, with greens, spices, &c. fried in oil. Split pease boiled may be added, as well as fried fish, according to a person's taste and cast, but rice is the principal thing. Flesh, milk, &c. are comparatively little eaten; the former is rejected by the rules of the cast,* and the latter is too dear for the great body of the people, except in very small quantities. A Hindoo should not be capricious about his food, unless he be rich, and then indeed his dish may be made up twenty different ways, either sweet or acid, hot with spices, or cooled with different kinds of greens, roots, fruits, &c. The Hindoos eat vast quantities of sweatmeats; but these are principally made with rice and sugar. A bad harvest, if it be universal, produces a famine.

In the year 1767, there was a famine in Bengal,† when eight out of every ten persons are supposed to have died. The year before

* Nothing can exceed the abhorrence expressed by the Hindoos at the idea of killing cows, and eating beef, and yet the shastrŭs relate that at a sacrifice performed by Vishwamitrŭ, the bramhŭns eat 10,000 cows which had been offered in sacrifice.

† In the Panjab, in 1785, a million of people, it is said, died by famine.

the famine, the harvest was bad for want of rain, and the next year there was comparatively no rain. In some houses, not a soul was left alive, in others one or two persons. Those who had property were able, of course, to procure provisions better than others, and more of them survived.

In those countries where the greatest quantities of rice are produced, in a plentiful season, rice not separated from the husk is sold at about four mŭnŭs for a roopee. In the neighbourhood of great cities, and at a distance from the corn districts, the price is necessarily higher. In cleaning the rice more than half goes in husk. The person who cleans the rice,* out of sixteen sārŭs, receives about one sārŭ for his trouble, and that which falls as flour or dust in the cleaning. Cleaned rice, in the neighbourhood of Calcutta, is sold at one roopee eight anas, or two roopees, a mŭnŭ, i. e. such rice as people of the middling ranks eat. In the districts where the land is most productive, rice is extremely cheap, not being more than six or eight anas a mŭnŭ. In some districts the rice is very white, thin and small: this is called good rice. In others the rice is much larger in size, but not so clean nor so sweet. The country about Patna,

* Rice is cleaned from the husk by the dhānkee, an instrument described in vol. iii. page 313. It is set up at many houses, and used whenever needed. In large cities cleaning rice is a trade, and is followed by different casts. As the rice is wetted before it is cleaned, the Hindoos are often upbraided as having lost cast by eating rice which has been wetted by Mŭsŭlmans, and others.

Rŭngpore, Dinagepore, Jŭngipore, Dhaka, Bēērbhoom, &c. produces very great quantities of rice. The rice consumed at Calcutta, Moorshŭdŭbad, and other large cities, is generally the produce of these districts. The natives extract a spirituous liquor from rice.

Besides the cultivation of rice, the Bengal farmer cultivates wheat, barley, peas of various kinds, mustard,* the indigo plant,† linseed, turnips, radishes of various kinds, sugar-canes, ginger, turmeric, tobacco, &c. In shady situations, where the soil is rich and loamy, ginger and turmeric flourish. Ginger is usually sold green, and only a small portion dried for foreign or home consumption. Turmeric is sold in a powdered state. Amongst other kinds of pulse, the principal are, mŭshōōrŭ,‡ and vootŭ.‖ The cultivation of the plantain is a profitable branch of husbandry.§

Trees are rented in Bengal: a mango tree is generally let for one roopee annually; a cocoa-nut for eight anas; a jack, one roopee; a tamarind, one roopee; a betle-nut, four anas; a palm (talŭ) four anas; a date tree, two anas; a vilwŭ, four anas; a lime tree, four anas. The palms are rented partly for the sake of the liquor which

* Three kinds are usually cultivated shŭrsha, rayee, and shatŭ-shŭrsha. The first is the most esteemed.

† For an account of making Indigo, see vol. 1, page 160. ‡ Ervum lens. ‖ Cicer arietinum.

§ Some of the Hindoo kings have planted, as an act of holiness, a lack of mango trees in one orchard.

is extracted from them. With the juice of the date, molasses and sugar are made. The juice of the talŭ is used like yeast in England in making bread. The trunks of some of these trees present the appearance of a series of steps, the bark having been cut at interstices from top to bottom, to admit the juice to ooze out. The liquor falls from a stick (driven into the trunk) into a pan hung to the tree.

Towards the latter end of October, the farmer ploughs his ground for wheat, or any of the before mentioned produce of the field, and then sows his seed. This is done either upon new land, or upon that from which the first harvest of rice was raised. In the beginning of March the wheat, barley, &c. are ripe. These kinds of grain are cut like the rice; they are not trodden out by oxen, but beaten with a stick. They are lodged in gōlas like rice. The price of wheat, in plentiful times and places, is about one mŭnŭ for a roopee; of barley about two mŭnŭs for a roopee. The natives of Bengal seldom eat wheat or barley, so that the consumption of these articles is not great. A few, however, eat wheat like boiled rice, with greens and spices fried in oil.* After the husk has been taken off, barley is fried and pounded, and the flour eaten mixed with molasses, or

* "Solomon gave Hiram 20,000 measures of wheat for food to his houshold, and twenty measures of pure oil." 1 Kings v. 11.

sugar, curds, tamarinds, plantains, or some other vegetable. Barley flour* is also offered to the gods and deceased ancestors.

In the upper provinces, the consumption of wheat and barley is far greater than in Bengal, and from those parts these kinds of grain are brought into Bengal, but not in very great quantities. The wheat and barley which are raised in some parts of India are very excellent, though the Bengal wheat is inferior.† The wheaten bread is equal to any in Europe.

The different kinds of pulse cultivated in Bengal are commonly split, and fried for food; pulse make also a part of the offerings to the gods; the comsumption is therefore pretty large. Pease are sold at three or four mŭnus for a roopee.

From the seed of the mustard plant the natives make mustard oil,

* Flour is ground by the hand, by different casts, and not unfrequently by women. The corn mill of the Jews was, it is most probable, like that of the Hindoos, and hence our Lord says, "Two women shall be grinding at the mill," Matt. xxiv. 41. The stones of the Hindoo mill are round, about three cubits in circumference. They are made rough on the face with a chissel, and laid one upon another, with a hole in the centre of the uppermost to let down the corn. A piece of wood as a handle is fastened in the uppermost, taking hold of which the person turns it round, and the flour falls out at the edges. It is ground three times before it is ready. The Hindoos have no other flour mill than this. The fineness of the flour depends upon the sieve, and not on the mill.

† The Hindoos have a wonderful cure for the smut in wheat. They say if a person born in the month Bhadrŭ be bathed in a pool in a field of wheat having the smut, and a paper with thirty-four squares drawn upon it be tied to a few blades of the damaged wheat in a particular corner of the field, the smut will be removed.

and the refuse of the seed they give to cattle for food. This oil is much used in Bengal: the natives anoint their bodies with it; eat it with their rice, burn it in their lamps, &c. When cheap, it is sold at ten or eleven sārŭs the roopee.*

From the seed of the sesamum plant they make oil. This oil is eaten, burnt, and used in anointing the bodies of the natives. The voidyŭs also make several sorts of medicines from this oil.

From the seed of the flax plant they make linseed oil.† This is eaten and burnt in lamps. They also anoint their bodies with it. The oilman usually mixes the linseed with a quantity of mustard seed, to promote the expression of the oil; this so injures its quality that it is unfit for painting, &c. Of the pure linseed oil, four or five sārŭs are sold for a roopee. That which is mixed is sold at ten sārŭs the roopee. Cows eat the refuse of the seed after the oil is extracted.

From the seeds of the taragoonā plant they make the oil which goes by this name. This oil is only used in lamps. Price twelve sārŭs for a roopee.

* A sārŭ is about two pounds; forty sārŭs make a mŭn.

† The natives know nothing of the use of this fibre to make thread.

From the seeds of the ricinus, castor oil is made. This oil is used for lamps, and the Bengalee doctors are aware of its uses as a medicine, especially for the rheumatism.

The cotton plant is extensively cultivated by the farmers of Bengal. The seed is sown in October, and the produce gathered in April, May, and June. After the farmer has gathered the seed vessels, he dries them, takes out the cotton, and then sells it to the merchants and others. In plentiful times and places he gets four roopees a mŭnŭ, but sometimes he gets as much as six and even eight roopees the mŭnŭ.

Radishes and turnips are eaten raw by the natives, or fried and eaten with rice. They are never given to cattle.

"The egg[1] plant, and several species of capsicum are cultivated in Bengal. The fruit of this plant is much used all over India as an article of food, as is the capsicum to give a pungent taste to several Indian dishes. Other plants also are cultivated as articles of food. The cucurbitaceous plants are often sown in the fields. The sorts most cultivated are cucumbers of two sorts, kŭrŭla,[2] tŭrvoojŭ,[3] doodhkooshee,[4] jhinga,[5] tŭrŭee,[6] kankrŏlŭ,[7] laoo,[8] kŭddoo,[9] koo-

1 Solanum Melongena. 2 Momordica carantia. 3 Cucurbita citrullus. 4 Trichosanthes anguina. 5 Luffa pentangula. 6 Luffa acutangula. 7 Momordica mixta. 8 Cucurbita lagenaria. 9 Cucurbita alba.

mŭrŭ,* or pumkin. The three last are suffered to run upon the thatch of the huts of the poor, and sometimes upon a bamboo stage, and produce fruit sufficient for the expenditure of the cultivators, besides furnishing a large quantity for the market.

"The sweet potatoe;† another variety of a white colour, and a small species of yam, the root of which is about the size of a goose's egg, are cultivated in Bengal. Three varieties of the kŭchŭ‡ of the Hindoos occupies a considerable portion of the soil of some districts, and the produce is as important as potatoes to the people of England."||

The sugar-cane is pretty generally cultivated in Bengal, as numbers of farmers plant sugar-canes in corners of their fields for the sake of making molasses for their private use.

The following is the method of cultivating this plant. In March, at the time of cutting the canes, the farmer cuts off the tops, and plants them in mud by the side of a piece of water. They stay in this state about ten or fifteen days, during which time he ploughs the ground which is to receive them eight or ten times over, till the

* Cucurbita pepo. † Convolvulus batatus. ‡ Arum esculentum.

|| See remarks on the state of Agriculture in the district of Dinagepore, by the Rev. Dr. Carey, Asiatic Researches, vol. X.

earth is reduced to powder. Taking the cuttings out of the mud, he strips off all the leaves a second time, and makes the stalk quite smooth; then he plants them in holes made at proper distances, putting two or three cuttings in each hole. At this time he waters them, raises mould round them, and some put the refuse of linseed mixed with water upon the soil which surrounds them. In general, about this time rain descends.* In twenty days more he weeds the ground around the young canes. Should there be no rain, he again waters them. By this time the leaves have put forth, and young plants arise: he strips these leaves partly off, and wraps them round the canes and the plants, that the wind may have access to the plants. He repeats this several times, and waters and weeds them as it may be needful during the six following months. In December or January he cuts the canes, and sells them in the market, or makes molasses.

The mill used in this work is of the most simple and clumsy construction: The trunk of a tree, about seven cubits long, is put into the ground to the depth of about two cubits, and three cubits are left above ground. This upper part is excavated at the top

* The Bengal cultivator, though destitute of a barometer, is commonly very sagacious in his prognostications about the weather from the appearance of the sky. His reasonings on this subject are exactly like those of the Jews, Matt. xvi. 2, 3. As in some parts of the year his all depends on rain, he dislikes very much "clouds without water," and can feel the force of the latter comparison when applied to the wicked, much more strongly than a person living in a climate like that of England.

about a foot deep, and near the bottom a hole is perforated, to let out the liquor. Into this excavation falls another trunk of a tree like a pestle, which passes through a hollow piece of wood like a hopper, to receive the cane, which is cut into small lengths. From this pestle is suspended a lever, to which five or six bullocks are fastened to draw it round, and thus bruise the sugar-cane. A board is hung to the lever, and stones put on it, to preserve the balance. Sometimes a man sits on this board for this purpose, and goes round with the machine. To prevent the lever from sinking down, it is tied to the top of the trunk which is fastened in the ground. This mill is called Mŭhashalŭ.

The oil mill is upon the same construction, but smaller, and requires only one bullock.

The Hindoos have another mill, which they call Chŭrkee. This is in the form of two screws, which roll one upon another. At each end two persons sit to turn the screws round, and in the middle, on each side, two other persons sit, and receive and give back the lengths of the cane till the juice is sufficiently squeezed out. A pan is put beneath to receive the juice. This juice is boiled once, and then it becomes molasses, with which the Hindoos make sugar, sugar-candy, and many sorts of sweetmeats.

The soil of the lower parts of Bengal, as far as the tide reaches,

is a porous kind of clay, on a subtratum of very black clay, which lies at a greater or less depth, according to circumstances. That of the middle parts of Bengal is a rich deep loam, and that of the upper parts of Bengal, viz. north of the Ganges, is diversified with loam and clay; most of the lower lands, on the margins of the rivers, being loamy, and the higher lands clay. In some instances, however, this order is inverted, the lower parts being clay, and the high lands loam. The Hindoos seldom manure the land.

7th Class. From a kshŭtriyŭ and a female shōōdrŭ arose the Napitŭ* cast, viz. the barbers. In Bengal no one shaves himself; all are shaved by the barbers. Kings are shaved every day; men of some property once in four or five days; the middling ranks once in six or eight days, and the poor once in ten or fifteen. Those who shave weekly, do it generally on the same day, that is, some are always shaved on the Monday, others on the Friday, &c. In shaving, the Hindoo barber makes use of water, but not of soap; he shaves all round the head, leaving a tusk of hair in the middle at the back of the head, which is commonly tied in a knot. Besides the upper lip, the chin, the forehead, and back of the head, the Hindoo has his arm-pits, sometimes his breast, ears, the inside of his nose,

* One of the Hindoo poets has fixed a sad stigma on the barbers by a verse to this purport :—*Among the rishees, Narŭdŭ,—among the beasts, the jackal——among the birds, the crow——and among men, the barber——is the most crafty.*

round his eye-brows, &c. shaved. Some do not shave the upper lip; others leave the beard altogether; the latter are mostly mendicants. Men of consequence have the wrists and ancles also shaved. The barber shaves many of the poor people at his own house; who give about a farthing a time; but he goes to the middling and upper ranks, from whom he receives to the amount of about a half-penny a time. Many of the latter make their payments at the close of half a year or a year. The barbers have no poles as in some parts of England, nor are there any such things as signs against the shops in Bengal. They never shave in the house, or in a shop, but in some cases a small shed is erected; in others it is done under a tree; very often in the street, or by a road or river side. The Hindoos never wear wigs. It would shock them to wear the hair of another. The razor is in shape like the English one. The barber wipes his razor on his bare arm.

The Hindoo barbers cut people's nails and clean their ears.* Those Hindoos who are anxious to be thought religious, never shorten their hair by cutting. A number of young people have their hair cut short, and let it grow all over the head.

At the time of marriage, the barber attends upon the bridegroom

* A number of barbers may be seen in the streets, with a kind of skewer in their hands, calling out as they pass along, "Clean your ears, clean your ears." These skewers have a little cotton fastened to one end.

as a kind of waiting-servant for two or three days, and on the wedding-night whispers a mŭntrŭ in his ears.*

The wives of the barbers cut the nails, paint the sides of the feet, and paint flowers on the hands, of the Hindoo women, who never have their hair cut; the more and the heavier it is the better.† They wash their hair by rubbing mud into it at the time of bathing.

The barbers, like their English brethren, dabble a little in the business of the doctor, but they neither bleed people nor draw teeth; bleeding and drawing teeth are seldom practised in Bengal. The barbers cut the finger and toe nails with a thing like a small chissel, or an engraver's tool. They have two or three other instruments, one with which they probe wounds, another like a pair of tweezers, a comb, a small wretched looking-glass, a whet-stone, a strap, &c.

Some of the barbers are pretty clever in reading, and in a knowledge of those Bengalee books which are read in common; some have gained a smattering of English, and others of Persian; many

* The words of this mŭntrŭ are "Gour Gou." They allude to the setting at liberty the cow (Gōroo) that has been bound near the place where the guests are assembled.

† They consider their hair as an essential ornament, and the cutting it off as a shocking degradation, the mark of widowhood. "If it be a shame for a woman to be shorn or shaven, let her be covered." 2 Cor. xi. 5. The Hindoo women are very careful also to have their heads covered, and never fail to draw the veil over their faces on the approach of a stranger.

Europeans are shaved by them; some pursue other callings, and are corn-merchants, shop-keepers, servants to native men of property, &c. The barbers are divided into pramanikŭs* and moulikŭs. These two kinds eat and marry one amongst another, but the pramanikŭs get a present when they marry with moulikŭs.

8th Class. From a kshŭtriyŭ and a female shōōdrŭ sprung the the Mōdŭkŭs, viz. the confectioners. They make and sell near a hundred different sort of sweetmeats. The principal ingredients are sugar, molasses, flower, and spices. Except the cocoa-nut, they never make use of fruit in sweetmeats. The Bengalees are fond of sweetmeats to excess; they eat large quantities every day, if their circumstances will admit of such indulgences. They feed their children with them to the injury of their health. The master of a feast is praised, if there be an immense quantity of sweetmeats offered to the image, which are afterwards given to the company. At their weddings, shraddhŭs, and at almost every other religious.

* Many of the different casts of Hindoos have at their head individuals who are called Pramanikŭs. These persons are something like masters of the ceremonies. All the other persons belonging to the cast are called moulikŭs. When they want to make a feast, the moulikŭs consult their pramanikŭ respecting who shall be invited, and what presents shall be given to the pramanikŭs and other guests. The shōōdrŭs of one cast belonging to four or five villages have at their head one pramanikŭ, who settles differences which arise between individuals of the cast over which he presides. If a moulikŭ say he will not eat with another moulikŭ, because he has done something contrary to the rules of the cast, the pramanikŭ sometimes settles the business, by telling this man, that he is not without faults, and that in his family there are such and such things contrary to the rules of the cast.

ceremony, loads of sweetmeats are eaten. These sweet things, however, are none of them very delicate, if compared with those made by the European confectioner. The quantity of sweetmeats eaten may be judged of from this circumstance: If a market-place contain a hundred shops, twelve or fifteen of them will be confectioners'. Some persons of this cast follow other employments, and are farmers, merchants, servants, &c. Some of the confectioners are able to lay up a few thousand roopees: many of them read the popular tales and poems in Bengalee.

9th Class. From a shōōdrŭ and a female kshŭtriyŭ arose the Koombhŭkarŭ cast, viz. the potters. People of this cast make all kinds of earthen pots and gods, and plaister houses with mud.

All the Hindoos cook their food in earthen pots called harees; besides these the potter makes a round-bellied vessel called a kulŭsŭ, in which the natives fetch water; a large pan to hold water, called a gamŭla; another smaller vessel with a round belly and a long neck, to hold water, called a kooja; another vessel almost like a bowl, to hold food, fire, &c. called a malŭsa; a large jar for holding corn, or water, &c. called a jala; a small cup for measuring milk, called a paia; a thing for holding tobacco with fire upon it, which is fixed upon the hooka (Indian pipe) called a kŭlika, and many other articles. These are all very coarse ware, like the pans, &c. used by the farmers in England.

The Hindoos do not glaze their pots. They have nothing like porcelain, or the white jugs or basons in England; all their wares are made of brown clay; in baking they contrive to make them blacker or redder according to the kind they wish to make. The potter sells his things in the bazar, scarcely ever at his own house. He makes his pots on a wheel in much the same way as in Europe.

Persons of this cast also make bricks, tiles, spouts, balustrades,* &c. of clay. Persons of other casts also make bricks as well as the potters. Bricks are sold at one roopee twelve anas, or two roopees per thousand. They are neither so red nor so good as the English. The brick-kilns assume a pyramidical form. Two hundred thousand bricks are burnt in a moderate kiln. The potters also make some of those images, which, after having been worshipped certain days, are thrown into the rivers or pools.

The potters also dig wells, and make round pots to go one upon another in the inside, as a case to the well.† These pots fall

* The houses of the rich natives are built of brick, with flat roofs, and have therefore balustrades round the top; as a walk on the top of the house is a luxury gratifying to all the rich Asiatics: "At evening David arose from his bed and walked upon the roof of the king's house; and from the roof he saw a woman washing herself." It is most likely that Bathsheba was bathing in a pool near the king's house. Every Hindoo town is full of pools, in which both men, women, and children, may be seen bathing every hour of the day.

† The wells in Bengal do not produce good water. The Bengalees have no pumps. Their supply of water is almost wholly from pools or rivers.

one upon another, and lap over each other so as to keep in the water. Each pot is near two inches thick, and about a foot deep. Thus a solid wall of pots, far more compact than any brick work, is formed, descending, in some instances, to one hundred and fifty cubits below the surface of the earth. The potters also make a number of children's play things in a clumsy way, as birds, horses, gods, coaches, elephants, &c. A few of the potters are men of some property. Many can read the popular stories in Bengalee.

10th Class. From a shōōdrŭ and a female kshŭtriyŭ arose the Tatee cast, or weavers. There are six divisions in this cast: Kshēērŭ-tatee, Varooee-tatee, Ashwinŭ-tatee, Dŭkshinŭ-koolŭ, Mŭdhyŭmŭkoolŭ, and Tatee. These different classes have no intercourse so as to eat or intermarry with each other.

The weavers are a numerous body of shōōdrŭs in Bengal, yet, except in their own line, they are said to be very ignorant. The loom in which the weavers make their cloths is in substance the same as the English loom, though much more simple and imperfect. They lay the frame almost on the ground, make a hole in the ground for their feet, and thus, with their feet hanging down in the inside of this hole, they sit, and carry on their work.

The women of all casts prepare the cotton for the weavers. These

women, buying the cotton of the merchants or farmers, in its raw state, take it to their own houses, and first place it in the sun; then they open the husk, and take out the contents; with the jaw of the raghŭvŭ fish they pick off the seed, holding the jaw-bone in one hand and the cotton in the other. They pick it in this manner three or four times; then they make it hot under a pan of coals; then separate the seeds with an instrument called a chŭrkee,* by which means the seeds fall on one side and the cotton on the other. They then pick it again, separating the coarse from the fine; then with a thing like a bow they flirt it till it becomes thoroughly soft, and separated from every portion of dirt, &c. Then spreading it in very thin rows, they roll it upon a thin stick, and tie it with the soft skin of the koonchika fish, and from this state it is spun. The thing with which they spin is a wire, or a very thin rod of polished iron, with a ball of clay at one end. This they turn round with the left hand, and supply the cotton with the right. This thread is then wound upon a stick or pole, and sold to the merchants or weavers. This is the process for the very fine cotton. For the coarser kind the Bengalee women make use of a wheel very similar to that of the English spinner, though upon a smaller construction.

Coarse sackcloth is made of hemp in Bengal, partly by weavers and partly by other casts.

* This instrument is like that described in the 96th page, though very much smaller.

Almost all casts make cord for themselves. They buy the raw material in the market, and are very dextrous in forming it into a thick rope or string for common use.

The coarse cloths of which native dresses are made are wove in almost every village. The better sort of native dresses are made in the neighbourhood of Shantipore, Goorŭpŭ, Hŭripalŭ, Vŭrahŭ-nŭgŭrŭ, Chŭndrŭkōna, Dhaka, Rajbŭlhatŭ, Krishnŭ-dāvŭpore, Kshēērŭpaee, Radha-nŭgŭrŭ, Bālŭkoochee, Hārālŭ.

The Hon. Company have factories in many parts of the country, at which advances of money are made to the weavers, who, in a given time, produce cloths of such kinds as are wanted. The principal places in Bengal where these factories are established, are Shantipore, Pārooa, Dwarhata, Kshēērŭpaee, Radha-nŭgŭrŭ, Ghatalŭ, Dhaka, Maldŭ, Jŭngipore, Rajmŭhŭl, Hārālŭ, Bālŭkoochee, Nŭdēēya, Ramŭ-pore, Bōyalā, Sōnarga, Chŭndrŭkōna, Vēērbhoomēē. At the Dhaka factory, some years ago, cloths to the value of eighty lacks were bought by the Honourable Company in one year.* At Shantipore the amount of the purchases, in some years, I am informed, are about twelve or fifteen lacks; at Maldŭ about the same, and at other places from six to twelve lacks. I give the latter amounts from bare report.

* This fact was mentioned to me by a gentleman in the Honourable Company's service, but the exact year I do not remember.

Bengalee merchants have numerous factories in different parts of the country. Some of these merchants lay out annually 20,000, others 50,000, others a lack, and others two or three lacks of roopees, in the purchase of cloths.

At Shantipore and Dhaka, muslins are made which sell at a hundred roopees a piece. The ingenuity of the Hindoos in this branch of manufacture is deserving of the greatest commendation. Persons with whom I have conversed on this subject say, that at two places iu Bengal, called Sōnarga and Vikrŭmpore, such exceedingly fine muslins are made by a few families, that four months are required to weave one piece, which sells at four hundred or five hundred roopees. When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible.

At the above places and their neighbourhoods silks are made and sold to the Honourable Company and to private merchants. The silk-weavers, however, are, in a great measure, a distinct body from the cloth-weavers.*

Blankets are made in Bengal, and sold at a roopee each; but they are very coarse and thin. Indeed the wool, or rather hair,

* For an account of the culture of the mulberry plant, and the producing of silk, see vol. 1.

which grows on the Bengal sheep is so short and coarse, that a warm garment can scarcely be manufactured out of such an article.

A thick kind of cloth is made in the district of Vēērbhōōmēē, &c. called tŭsŭrkātee. It is made from the web of a worm called gootee.

The cloths worn by the natives are saree, (women's dresses) jōrŭ, dhootee, oorhanee, pagŭree, (turban), t'hātee,* &c.

The cloths exported are called mŭlmŭl, three sorts; tŭrŭmdanŭ, nayanŭsookhŭ, four sorts, khasa, sŭrvutee, gŭrŭ, patnaee, bhagŭlpooree, dhakaee, jamdanŭ, dwooriya, charkhana, roomŭlŭ, vandipōta, palŭmpōshŭ, kshŭrŭvŭtee, long cloth, dōsootee, tāhata, boolboolchŭsma, chit, ghadāya, banarŭsee, vootidarŭ, sookŭrŭphānee, tarŭtōrŭ, kalagila, shēērŭshŭkrŭ, karadharee, kootnee, shooshee, dimity, bafta, &c.

11th *Class.* From a shōōdrŭ and a female kshŭtriyŭ arose the Kŭrmŭkarŭ, viz. the blacksmith cast. Scarcely any individuals of this cast can read. The blacksmiths are not very numerous. In a populous village there may be two or three families, and in some

* This is worn by widows alone. It is perfectly white, whereas the cloth worn by married women has always a border of blue, red, or some other colour.

parts six or eight villages may not produce more than one blacksmith. The Bengal blacksmith is far from being clever in his business. Under the superintendance of a European, however, he becomes a good workman, though every thing which is the offspring of his own genius is clumsy and very badly finished.

Amongst other things, the blacksmith makes arrows, bill hooks, the spade-hoe, the axe, the farmer's weeding knife, plough-share, the sickle, a hook to lift up the corn while the oxen are treading it out. He also makes nails, locks, keys, knives, chains, scissars, razors, cooking utensils, builders' and joiners' tools, instruments of war, &c.

12th *Class.* From a voishyŭ and a female kshŭtriyŭ arose the Măgŭdhŭs, viz. persons employed near the king to awake him in the morning, by announcing the hour, giving a description of the beauties of the morning; describing lucky omens, and the evils of idleness; repeating the names of the gods, &c. These persons also go before the king in his journies, announcing his approach to the inhabitants of the towns and villages through which he is to pass.*

* Another cast of people are employed, who go two or three days journey before the king, and order the inhabitants of the parts through which the king will pass, to clear the ways, and make them good. This is necessary in a country like this, where there are scarcely any public roads from town to town. "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

13th Class. From a kshŭtriyŭ and a female bramhŭn arose the Malakarŭs, or sellers of flowers. These persons prepare the crown for the bridegroom at his wedding; as well as the lamps and the artificial flowers which are carried in the marriage procession.* The malakarŭs also make gun-powder and fire-works; work in gardens; sell flowers to the bramhŭns for worship,† and to others as ornaments for the neck, &c.

14th Class. From a kshŭtriyŭ and a female bramhŭn arose the Sōōtŭs, viz. the charioteers.

15th Class. From a voishyŭ and a female shōōdrŭ arose the Tālees, or shop-keepers.

16th Class. From the same casts sprung the Tamoolees. These also are shop-keepers.

17th Class. From a kaist'hŭ and a female voishyŭ arose the Tŭkshŭkŭ, or joiners. The Hindoo joiner makes gods, bedsteads,

* This crown is principally made with the stalk of a species of millingtonia covered with tinsil ornaments, and painted various colours. The lamps are made of talk mineral, and fixed on sticks. The flowers are made of millingtonia painted, and fixed on sticks.

† Flowers, to be presented to images, are also plucked from the trees by the worshipper, or his wife, or children, or servants. Persons plucking flowers from different trees, or carrying them to temples and houses in small baskets, may be constantly seen in a morning as the traveller passes along. All sweet-scented flowers may be presented to the gods.

windows, doors, boxes, seats, pillars for houses, &c. Persons of this cast also delineate the idol figures on the boards on which they are exhibited, and sometimes paint them. Some engage in masonry. The Hindoo joiners formerly had very few tools,* but they have now added a number of European tools, and, under the superintendance of a European, are able to execute very good work. In some villages several families of joiners are to be found; in ten other villages, perhaps, there is not a single person of this cast. The joiners are in general very ignorant; very few of them being able to read.

18*th Class.* From the same casts sprang the rŭjŭkŭs, viz. the washermen. Formerly the Hindoo washerman did not use soap, and the common cloths of the natives he now washes without this article. He makes a wash with the urine of cows, or the ashes of the plantain tree, or of the argemone mexicana. He does not rub the cloth betwixt his hands like the English washerwoman, but after it has been steeped in the wash, and boiled, he beats the cloth on a board which is generally placed by the side of a pool, and dips the cloth in the water as he beats it. This method is very hurtful to European clothes, but it is very difficult to persuade the natives to go into the English method. The Hindoo washermen know

* They had neither rule, compass, nor gimblet, nor indeed did the most clever among them possess the far greater part of what composes a joiner's chest of tools.

nothing of ironing, clear-starching, or calendering. They beat the clothes of the natives, after they are washed and dried, with a wooden mallet. It is the work of the men to wash clothes, but the wives of some persons of this cast assist their husbands. Europeans employ these men as servants, or pay them a stipulated price, as half a crown per hundred; for fine cloths more,* and for very coarse ones less. The washermen in general are great thieves, very frequently stealing or changing the clothes with which they are entrusted.

19*th Class.* From a voidyŭ and a female voishyŭ sprung the swŭrnŭkarŭs, viz. the goldsmiths. The principal things wrought by this cast are images, utensils for worship, ornaments, and several articles, as dishes and cups, used in eating. Gold and silver ornaments† are very much worn by the Hindoos, both male and female. Even persons of the very lowest casts, in large towns, wear several gold or silver rings on their fingers, if not on other parts of the body. Gold or silver vessels for eating or drinking are kept by very few; not by one person perhaps in a hundred thousand.

The swŭrnŭkarŭs come exceedingly short of European goldsmiths,

* I understand that some Europeans give much more than this per hundred.

† The fear of thieves is so great in some parts, that persons are afraid of wearing ornaments, and bury their property in the earth. When a person buries any money, or ornaments, in the earth, he puts it in an earthen or a brass pot, and adds a lock of hair, a broken kouree or two, and some ashes. These things are added as a charm to secure the property from the grasp of the messengers of Koovărŭ, the god of riches.

their work is so imperfectly finished. For very plain work they charge one ana upon the weight of a roopee; for superior work two, three, or four anas.

The Hindoo goldsmiths are charged with an innate propensity to thieving, by mixing inferior metals with the silver or gold given them to work upon. Even the shastrŭs speak of them in this manner. Their dexterity in thieving is proverbial. Raja Krishnŭ-Chŭndrŭ-Rayŭ ordered a goldsmith, employed by him to make a golden image of Doorga, to have both his hands cut off; but after cutting off his hands, for his dexterity in fraud, he granted to him and his heirs a pension of a thousand roopees a year.

20th Class. From the same casts sprung the Soovŭrnŭ-bŭnikŭs, or bankers. Persons of this cast buy and sell old gold and silver; they also sell the shells (kourees) used as small money; and examine the value of wrought gold and silver. Some persons of this cast are employed as servants at the houses of merchants, and other persons of property, to detect counterfeit money.

Most of the soovŭrnŭ-bŭnikŭs are rather money-changers than respectable bankers, though they receive money on interest. Some of the native bankers are, however, very rich. The private property of two or three native bankers in Calcutta is said to be not less

than a million of roopees each. These bankers have houses all over the country, where they carry on business by servants. They give ten per cent. interest on money placed in their hands.

The quantity of counterfeit silver in Bengal is very great. Each roopee contains the value of fourteen anas; two anas are allowed for the expence of coining. Some persons make counterfeit roopees of the same weight and value as the government roopee, and get a profit out of the allowance of two anas for coining. There is a loss on these roopees when detected.

The soovŭrnŭ-vŭnikŭs stand charged with almost the same propensity to steal as the goldsmiths. Some persons of this cast have, from the lowest state of poverty, raised themselves to the possession of immense wealth.*

21*st Class.* From a gōpŭ and a female voishyŭ arose the Toilŭkarŭs, or oilmen. These persons prepare the oil as well as sell it. They make five kinds of oil.† They purchase the different seeds, and crush them in the mill, which is set up in a mud house adjoining to their own. They keep four bulls or bullocks, which

* Several of the richest Hindoos in Calcutta belong to this cast.

† See pages 91, 92, and 93.

work alternately in the mill. The oil is sold at the houses of the makers, who also carry it for sale to the market, &c.

Most of the oilmen are poor; though some few have acquired a little property. Almost all are destitute of common learning.

22d Class From the same casts sprung the Abhēērŭs, viz. the milk-men. Several other casts sell milk, but these are the persons to whom this employment properly belongs. They are very illiterate.

The common Hindoo cow gives about a quart of milk at one time, which is sold for about two-pence. The smallness of the quantity is owing partly to the nature of the cow, and partly to the want of grass. To obtain food for horses, grass is even grubbed up by the roots. The milkman who gets a livelihood by his business keeps a number of cows, and sends them out all day to graze in plains and by the sides of roads. At night the milkman mixes oil-cake with straw and gives to his cattle. The men milk the cows, cut the straw and feed them; the women gather the dung, and dry it in cakes for burning. This cow-dung is sold as fuel. The milkman also sells the urine of cows to washermen; he also sells curds, whey, and clarified butter.* A very good milch cow will

* Clarified butter is scarcely a proper term. It is stale butter, made hot over the fire, to prevent its getting more rancid.

sell for ten or twelve roopees; a bullock for six. For an account of the worship of the cow, see the preceding volume.

23d Class. From a gōpŭ and a female shōōdrŭ arose the Dhēē-vŭrŭs, or fishermen. Other casts are fishermen, but to this cast the employment properly belongs.

The Hindoo fisherman employs a variety of nets, some of them very large, requiring two boats to attend them, to spread them out, and take them up. Sometimes he goes out on the river at night, under the idea that more fish are caught in the night than in the day. Many persons raise very large sums of money by farming pools, brooks, lakes, &c. After the rivers overflow their banks, these pieces of water are crowded with fish.* Almost all the Hindoos eat fish with their rice, though the voishnŭvŭs, and some very religious Hindoos, abstain from fish. In a boiled state, fish used to be offered to the gods, and reckoned among the bloody sacrifices. The fishermen are very hardy, bearing, in a surprizing manner, exposure to a burning sun in the day, and to the night dews, when lying almost naked on their boats. These people are very industri-

* The raja of Burdwan gave a bramhŭn the right of fishing in the Ganges to the extent of two turns of the river. In this space the river altered its course, and took a circuit of six miles. In consequence of obtaining this increased stretch of the river, this bramhŭn, by farming out the fishing, has become very rich.

ous, poor, and illiterate. The wives of the fishermen sell the fish in the markets, and, laying aside all the Hindoo female delicacy, approach a good way towards their sisters of Billingsgate.

24th Class. From the same casts sprung the Soundikŭs, or distillers.

Persons of this cast make several kinds of arrack, the most common of which is called dhānoo. The principal ingredients in this liquor are rice, molasses, water, and spices. These spices are said to be made from the roots of one hundred and twenty-six different plants.* Into one hundred and sixty pounds of water they put eighty pounds of rice, the same quantity of molasses, and the same number of balls of the above compound. These ingredients mixed together are put into the water in a jar, the mouth of which is made close with clay, so as to prevent the entrance of the outward air. In this state it continues, in the hot weather, five or six days, and in the cold weather eight or ten. As soon as this wash is ready, the soundikŭ puts it in the still.

The still, like every other article of Hindoo mechanism, is extremely simple, and even clumsy: The earthen pan containing the liquor is set on the fire, and its mouth covered with another pan,

* These spices are made by certain gŭndhŭ-vŭnik's in the district of Burdwan.

and the crevices filled with clay. The pan which serves for the cover, has two holes made in it, into which are inserted two bamboo pipes, for conducting the steam into two pans placed beneath, and into these pans the other ends of the pipes are inserted. The latter pans rest on a board which is placed on a large earthen vessel full of water, and this water a person throws perpetually on the pans into which the steam enters, in order to condense the steam. From the above quantity of ingredients forty pounds weight of arrack is made, but the distillers mix a considerable quantity of water with this arrack before it is sold. The price is about twopence the quart, of which some persons can drink four quarts before they are intoxicated. Should this liquor when prepared, at any time, prove too weak, the maker puts some leaves of the jŭyŭpalŭ into it.

Another kind of arrack is called mŭtichōōrŭ. In this kind the ingredients are, twenty pounds of rice, eighty pounds of molasses, one hundred and sixty pounds of water, and one hundred and eighty balls of the above-mentioned spices.

The name of another kind is dōyasta, the ingredients of which are nearly the same as those of the mŭtichōōrŭ.

The Hindoo distillers make a kind of anise seed-water, with other ingredients.

Another kind of spirit called panchee is made with fried rice, spices and water. These ingredients are not put into the still, but are merely set in the sun in a wide pan, and drawn out when wanted.

Other kinds are called kŭmŭla, narangēē, vatavee, kayavoo, armanee, gōlapŭ, aravoo, and mŭjmŭ.

The soundikŭs make a spirituous liquor, which they call rum, with molasses, the juice which oozes out from the talŭ tree, and the bark of the vabŭla. The proportion of each article is, of molasses one hundred and sixty pounds, the same quantity of the talŭ juice, and twenty pounds of the bark. This rum is made in copper vessels, the earthen ones giving it an offensive smell.

25th Class. From a malakarŭ and a female shōōdrŭ arose the Natŭs, or dancers. There are none of this cast in Bengal at present. The dancing at the Hindoo festivals is partly performed by Mŭsŭlmans, and partly by different casts of Hindoos, who mix singing with dancing. The Hindoo women who dance before the idols are of different casts, collected from houses of ill-fame. At the entertainments called yatrŭ, different casts dance and sing.

26th Class. From a shōōdrŭ and a female bramhŭn arose the Chandalŭs. Persons of this cast are mostly employed as fishermen or day-labourers. They are esteemed a very degraded class.

27th Class. From a shōōdrŭ and a kshŭtriyŭ female arose the Chŭrmŭkarŭs, or shoe-makers.

This despised cast makes shoes for the Hindoos from different skins, and even from the skin of the cow. The very common shoes are sold for four-pence or six-pence a pair; the better kind for one shilling and six-pence. Several kinds of gilt and ornamented shoes are brought for sale into Bengal from the upper provinces. They cost as much as from three to forty roopees a pair.

The shoe-makers are also employed as musicians at the weddings, feasts, and religious ceremonies of the Hindoos, and the horrid din of this music reminds a European, that the musicians have been used to no sounds except those of the hammer on the lap-stone.

28th Class. From a rŭjŭkŭ and a female voishyŭ sprung the Patŭnees, viz. the ferrymen. As there are few bridges in Bengal, and none over large rivers, these men are much wanted. In some places the ferry boats are so crowded, that in stormy weather they upset, and multitudes of passengers perish. This is frequently the case near Calcutta.

29th Class. From an oilman and a voishyŭ female arose the Dōlavahēēs. These persons are employed as fishermen, and also in carrying palanqueens, &c.

30th Class. From a magŭdhŭ and a female shōōdrŭ arose the Malas. These persons are employed as fishermen.

31st Class. From a shōōdrŭ and a female kshŭtriyŭ arose the Chasa-koivŭrtŭs, who are employed in agriculture.

32d Class. From a voishyŭ and a female kshŭtriyŭ arose the Gōpŭs, viz. another class of milkmen.

33d Class. From a bramhŭn and a female shōōdrŭ arose the Varooees, viz. the sellers of the panŭ leaf.*

34th Class. From a malakarŭ and a female shōōdrŭ arose the Savŭkŭs.

35th Class. From a magŭdhŭ and a female shōōdrŭ arose the Shikarēē, or hunters.

36th Class. From a goldsmith and a female voishyŭ arose the Mŭlŭgrahees, viz. the sweepers.

37th Class. From the same casts also sprung the Koorŭvŭs.

* For an account of the culture and use of this plant, see volume I, page 5.

38th Class. From a shoe-maker and a female voishyŭ arose the Tukshŭnŭs.

39th Class. From a dhēēvŭrŭ and a female shōōdrŭ arose the Mŭllŭs. These are the snake-catchers: they are also quack-doctors, and profess to cure a number of common diseases. In catching snakes, they make use of incantations (mŭntrŭs), and pretend, by these incantations, to preserve themselves from harm. They lay open the place of retreat, and, seizing the snake by the tail or behind the head, take out its poisonous fangs, and then play with it. Persons of this cast also carry snakes in baskets as a shew, and, exposing them to view, play with them before the spectators, receiving their bite on their arms, folding them round their necks, &c. &c. At these times they use musical instruments, but there do not appear to be any instances of serpents being affected by music, though all the Hindoos believe that they can be drawn out of their holes by the power of charms, or incantations, and perhaps David alludes to a similar prejudice when he says of the wicked, "they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely."

40th Class. From a man named Dāvŭlŭ (brought into Bengal by the bird Gŭroorŭ) and a female voishyŭ, the Gŭnŭkŭs, and Badyŭkarŭkŭs arose. The former wear the poita, and are called Doi-

vŭgnŭ bramhŭns, though they are not bramhŭns. The latter are miserable musicians, and also makers of mats of different kinds.

There are a number of mats made in Bengal, which, to a people who use no chairs, and few bedsteads, are very necessary: The name of the most inferior mat is chanch, which is made from a grass called khŭrēē.*. A mat of this kind, three cubits and a half long, and two cubits and a half broad, is sold for about two-pence. A coarse mat called jhāntŭla is made from the grass malā,† and sold at eight anas each. The next kind is called dŭrmŭ, made from the reed arundo tibialis. This is used to sit and sleep upon, as well as to inclose the sides and ends of the houses of the poor. Sometimes twenty and at other thirty of these are sold for the roopee. Another sort is called moola, and is made from the above reed cut into small threads. Eight, nine, or ten of these, five cubits long and three and a half wide, are sold for a roopee. This mat is appropriated to the same uses as the last. Another kind is made from the grass called kŭchkŭchā. This is used to sit and sleep upon. Thirty-two of these mats, four cubits long and two broad, are sold for a roopee. Malā is the name of another mat, which is made from a grass of this name. Sixteen of these, of nearly the same dimensions as the last, are sold for a roopee. Valandā, a mat made at a village of this name, is very much used by the na-

* Saccharum fuscum.

† Cyperus inundatus.

tives to sit and sleep upon. Eight of these are sold for the roopee. Another kind, five cubits long and three broad, is called katēē, made from the grass tagatŭs. There are several kinds of these mats. One kind sells at half a roopee the pair; others are sold at one, two, three, four, five, six, and even eight roopees per pair. From the rough grass hōgŭla* another kind of mat is made, sixty of which are sold for a roopee. From the leaves of the date and of the fan palm† trees mats are made, sixteen of which are sold for a roopee. A very strong mat, which will last twenty years, is made with split canes.‡ These mats are five cubits long and three broad. One of them sells for a roopee. A sacred mat, used in times of worship, is made of the grass kashŭ.§ These are sold from a penny each to one roopee. Another kind of mat, laid on beds and couches, for the sake of the coolness of its nature, is made of the grass called shitŭlŭpatee ‖ These mats, six cubits long and three and a half wide, are sold from one roopee to five each.

41*st Class.* From a king named Vānŭ, in a miraculous manner, sprung the Mlăchchhŭs, Pooliudŭs, Pookkŭshŭs, Khŭsŭs, Yŭvŭnŭs, Sōōkshmŭs, Kambōjŭs, Shŭvŭrŭs, and Khŭrŭs. All Europeans are branded with the name of Mlăchchhŭ, which, in the opinion of the Hindoos, denotes persons who eat beef and swine's flesh, and

* Typha elephanta. † Borassus flabelliformis. ‡ Calamus rotang. § Sacchorum spontaneum.
‖ Thalia dichotoma.

not barbarians, who speak a foreign language, though the meaning of the root of this word seems to confine it to persons of a barbarous or impure speech. The Mŭsŭlmans are called yŭvŭnŭs.

The Hindoos generally speak of thirty-six casts of shōōdrŭs; but I have here collected, from one of the smritees, fifty separate casts; and to this might have been added the names of several more.

Remarks.

THE institution of the cast, so far from having contributed to the happiness of society, has been one of its greatest scourges. It is the formation of artificial orders independently of merit or demerit, dooming nine tenths of the people, before birth, to a state of mental and bodily degradation, in which they are for ever shut out from all the learning and honours of the country.

The Hindoo shastrŭs bear the most evident proofs that the founders of the system were men who designed to call themselves bramhŭns. A group of artful men, one would suppose, sat down together to form a plan of social order, in which all the honours and wealth of the country should be secured to the first order, and, that these honours and this wealth might never go out of their hands, they formed four orders :—the persons of the first order were to be worshipped as gods; the second was to protect the first; the third to acquire wealth for them; and the fourth to perform their menial service; and the rules for these orders were so fixed, that though the higher orders might sink into the lower, the latter could never rise, except in another birth.

The distinctions of rank in Europe are formed upon civic merit or learning, and answer very important ends in the social union; but this system sets out with an act of the most consummate injustice that was ever perpetrated; binds in chains of adamant nine-tenths of the people; debars them for ever from all access to a higher state, whatever their merits may be; puts a lock upon the whole intellect of the great body of the people; and says to millions and millions of mankind, after branding their very birth with infamy, and rivetting their chains for ever, "You came from the feet of Brŭmhŭ; you were created for servitude."

Some persons have thought that the cast, as it respected mechanical employments, was advantageous, as, by confining the members of one family to one trade, it secured improvement. Actual experience, however, seems to have completely disproved this theory, for Hindoo mechanics never introduce a new article of trade, nor improve an old one. I know that improvements, have been made under the inspection of Europeans, but these do not enter into the argument. For native use, the same cloths, the same earthen, brass, iron, and other utensils, the same gold and silver ornaments, unimproved, are in vogue at this day as from time immemorial. But, if these mechanical employments had been thrown open to all ranks, who can say that very great advances would not have been made in improvement? Persons who are acquainted with the effects of

European skill and taste on the artists of Bengal, can see very plainly an amazing change for the better. The native joiners, smiths, shoe-makers, masons, &c. under the superintendance of Europeans, produce work little inferior to that imported from Europe.

But not only is the cast contrary to every principle of justice and policy, it is repugnant to every feeling of benevolence. It arms one class of men against another; it gives rise to the greatest degree of pride and apathy. It is a sufficient excuse for not doing an act of benevolence towards another, that he is not of the same cast; nay, a man dying with thirst will not accept of a cooling draught of water from the hands or cup of a person of a lower cast. I knew a kaist'hŭ, who was obliged to his son, who had lost cast, for an asylum just before his death; yet so strong were the prejudices of cast, that he would not eat from the hands of his son, but crawled on his hands and knees to the house of a neighbour of his own cast, and received food from entire strangers, in preference to his own child, though he was then on the brink of that world where all casts are resolved into those of the righteous and the wicked. If a shōōdrŭ enter the cook-room of a bramhŭn, the latter throws away all his earthen vessels as defiled;* nay the very touch of a shōōdrŭ

* A class of shōōdrŭs, called toorŭs, who are employed as boatmen, consider their house as defiled if a bramhŭn enter it, and throw away their earthen vessels. If a Mŭsŭlman enter their house, they do not consider it as defiled. I have heard of another cast of shōōdrus, called kāyā, who do the same. They also throw away their cooking vessels if a bramhŭn come upon their boat.

makes a bramhŭn unclean, and compels him to bathe, in order to wash away the stain. In short, the cast murders all the social and benevolent feelings; and shuts up the heart of man against man in a manner unknown even amongst savage tribes. The apathy of the Hindoos has been noticed by all who are in any measure acquainted with their character. When a boat sinks in a storm on the Ganges, and a number of persons are seen floating and others sinking all around, the Hindoos in those boats which may remain by the side of the river, or in those passing at the time, look on with perfect indifference, perhaps without moving an oar for the rescue of those who are actually perishing.

What is the crime for which a person sometimes forfeits his cast, and becomes an outcast and an exile for ever? Perhaps he has been found eating with a virtuous friend; or, he has married the woman of his choice; or, he has visited other countries* on business, and has been compelled by the nature of his situation to eat food not cooked by persons of his own cast. For these, or other reasons, the cast proscribes him his father's house, and if his mother consent to talk with him, it must be by stealth, or at a distance from what was

* A bramhŭn of the name of Ghŭnŭshyamŭ, about thirty years ago, went to England, and entirely lost his cast. A bramhŭn, named Gōkoolŭ, about the same time, went to Madras, and lost his cast, but after incurring some expence in feasting bramhŭns regained it. In the year 1808, a blacksmith, of Serampore, returned from Madras, and was disowned by his friends, but after expending two thousand roopees amongst the bramhŭns, was reinstated in his cast.

once his home, into which he must never more enter. Hence the cast converts hospitality, friendship, and the very love of one's neighbour, into crimes, and inflicts on the offender, in some cases, a punishment worse than death itself.

In the year 1801, the mother of Kalēē-prŭsad-ghōshŭ, a rich kaist'hŭ, of Benares, died. This family had lost cast by intercourse with Mŭsŭlmans, and were called pēēr-alees.* When his mother was dead, Kalēē-prŭsad was much concerned about the performance of her shraddhŭ. At last he prevailed upon three bramhŭns to perform the ceremony in the night. A person who had a quarrel with these bramhŭns informed against them, and they were immediately abandoned by all their friends. After waiting several days in vain, hoping that their friends would relent, these three bramhŭns, suspending jars of water from their bodies, drowned themselves in the Ganges!!!

Some years ago, Ramŭ, a bramhŭn, of Trivānēē, having, by mistake, married his son to a girl of the pēēr-alee cast, and being abandoned by his friends, died through grief.

* A great number of Hindoo families exist in Bengal, who have obtained the name of Pēēr-alee. Several different stories respecting the origin of this cast have been reported to me, but as I have not been able to ascertain their correctness, I have omitted them. The Pēēr-alees are now becoming a distinct cast. It is supposed that not less than fifty families of these persons live in Calcutta, who have bramhŭns to perform the ceremonies of the Hindoo religion for them like other casts.

About ten or twelve years ago, two bramhŭnēēs of Vālŭ-pookhŭriya, were deflowered by force, when one of them, overwhelmed with grief for the loss of her cast, refused all food, and expired in a few days.

In the village of Bŭjbŭj, some years ago, a young man poisoned himself on account of the loss of cast, and his two brothers abandoned the country. Their cast was lost by their mother's criminal intercourse with persons of other casts. She was a widow.*

Gooroo-prŭsad, a bramhŭn, of Charna, in Burdwan, not many years ago, through fear of losing his cast, in consequence of the infidelity of his wife, abandoned his home, and died of grief at Benares.

About the year 1800, a bramhŭnēē of Shantipore murdered her own child by a Mŭsŭlman, to prevent discovery and loss of cast.

In the year 1807, a bramhŭn of Trivānēē murdered his wife by strangling her, under the fear that he should lose his cast, through her intrigues with men of other casts.

* On account of marriages being contracted so early in this country, the number of widows is very great. The Hindoos acknowledge that almost all young widows, being excluded from a second marriage, live in a state of adultery.

Thousands of children are murdered in the womb, to prevent discovery and the consequent loss of cast. This is the case particularly in the houses of the koolinŭ bramhŭns.

Many other instances might be given in which the fear of losing cast has led to the perpetration of the most shocking murders, which in this country are easily concealed.

Through fear of losing cast, numbers of persons abandon their homes, many of whom take refuge at Benares; though some return after a time and regain their cast.

Not only is a person who has lost cast renounced by his friends, but he is excluded from all the services and comforts of religion; and from all its ceremonies, at and after death, and of course is considered as miserable in a future state. During the reign of the Hindoo kings, such an outcast was deprived of his property also, till he had performed the proper sacrifice.

The Hindoos speak of a learned bramhŭn, Vachŭspŭtee-mishrŭ, who, about six hundred years ago, repeated the four vādŭs from memory before the king of Mit'hilee, and received as a fee 10,000 cows. As, in the kalee yoogŭ, the reception of a gift of cows is

forbidden,* the friends of the pŭndit renounced him as an outcast, till he had made the proper atonement, by the offering a piece of gold. In this instance, a man who, according to the bramhŭns, could repeat the four vādŭs from memory, was made an outcast because he had received a present of cows. If he had received to the same amount in another form, he would have been free from blame.

According to the shastrŭs, the offences by which the cast is lost, are, the eating with persons of inferior cast; cohabiting with women of low cast; eating flesh or drinking spirits; partaking of that which has been prepared by a person of low cast; dealing in things prohibited by the shastrŭ, as cow-skins, fish, &c.

Persons may sink lower in cast, in cases when they do not become entire outcasts. A bramhŭn, by becoming officiating priest to a shōōdrŭ, does not become a shōōdrŭ, but he sinks into a despised order of bramhŭns.

Persons breaking the rules of the cast were formerly punished by the Hindoo kings; now it depends upon mere accident whether a person violating the rules of the cast be proceeded against or not.

* This is forbidden both in the smrittee shastrŭs and pooranŭs; though most of the bramhŭns, at present, find the temptation too strong to resist. A gift of gold is also forbidden.

Strictly speaking, scarcely any Hindoos live according to the regulations of the cast, and vast multitudes daily and notoriously violate these regulations. In some things the great body of the people do that which is forbidden, as, for instance, they eat rice prepared for sale by Mŭsŭlmans: here the number of offenders is so great that the law cannot be inforced. In particular cases, as where a person is known to keep a Mŭsŭlman mistress, the offence is winked at, unless this person happen to quarrel with another, when the latter insists upon his being put out of the cast. When only one person objects to eat or smoke with another who has forfeited his cast, he is often bribed to hold his peace; but if a number of persons object, the case is desperate; yet there are times when a delinquent forms a party in his favour, who declare that they will retain him amongst them. Parties of this kind exist in many villages. Sometimes the whole village assembles to decide about a person's cast. If the decision be in a person's favour, all his friends eat with him, if not, they refuse, and prohibit him entering their houses. There is no other form of admission or exclusion.

Persons who have been deprived of their cast, have, in some instances, offered large sums to regain it, but in vain. On the contrary, other offenders, who have had no enemy to oppose them, and very little that the bramhŭns could seize, have regained their cast for a mere trifle. The only way of being reinstated in their

rank is to give a feast to bramhŭns; all things may be obtained by pleasing the bramhŭns, in whose hands the cast is a treasury chest, or a rod of iron.

Some time after the establishment of the English power in Bengal, the cast of a bramhŭn of Calcutta was destroyed by an European, who forced into his mouth flesh, spirits, &c. After remaining three years an outcast, great efforts were made, at an expence of 80,000 roopees, to regain the cast, but in vain, as many bramhŭns of the same order did not consent. After this, an expence of two lacks of roopees was incurred, when this bramhŭn was restored to society.

About the year 1802, a person in Calcutta expended 50,000 roopees to obtain his cast, which had been lost through eating with a bramhŭn of the pēēr-alee cast. This expence was incurred in feasting and giving presents to bramhŭns.

After this two pēēr-alee bramhŭns of Calcutta made an effort to obtain their cast, but after expending a very large sum, they were disappointed.

Sometimes a person is restored to his cast on making the requisite atonement; but in other instances the atonement is said to be-

nefit the party only in a future state, and does not effect his restoration to society in this world. The offering for making an atonement is a cow, or a piece of gold, or cloth, or a few kourees.

Such are the baneful effects of the cast on social life. But that which, more than any thing else, in the opinion of a sincere christian, condemns the cast, is the resistance which it opposes to the prevalence of the true religion. If a Hindoo be convinced of the excellency of the christian religion, he must become a martyr the same hour that he becomes a christian. He must think no more of sitting in the bosom of his family, but must literally forsake "all that he hath to become the disciple of Christ." Liberty to obey the decisions of the mind, and the convictions of the conscience, has ever been considered as one of the most important birth-rights of a rational being; but the cast resists all the rights of reason and conscience, and presents almost insurmountable obstacles to the progress of reason and religion, without whose rays man, indeed, according to the striking language of scripture, "dwells in the region and shadow of death."

As in every society there are different gradations of rank, so the terrors of the cast are only formidable where a person can obtain no society suited to his wishes. When a person is excluded from

his former friends, the loss may be made up if he can meet with other friends who will take him in. In proportion to a person's worldly incumbrances he more heavily feels the chains of the cast. A single person finds it comparatively easy to leave one order of society and enter into another.* I have seen some persons, who have lost cast, quite as happy as those possessed of all that this distinction could bestow. Many of the pēēr-alees are possessed of large property, and are invited to Hindoo festivals, &c. without reserve. The only difference betwixt them and other Hindoos is, they do not sit on the same spot at the time of eating; but this custom exists also among different ranks of bramhŭns: a bramhŭn of high cast will not eat in the same house, at the same time, with one of low cast.

In some parts of India, the Hindoos do things with impunity which in other parts would cause the loss of cast. In the upper provinces the Hindoos in general pay less attention to the regulations of the cast respecting eating than the Bengalees; but in those provinces they are very particular in preventing the intermixture of the casts in their marriages.

* THOUSANDS of HINDOOS EAT WITH ALL CASTS DAILY IN SECRET, and immediately deny it amongst their friends, and persons of their own cast.

CHAPTER IX.

Of the Domestic Manners and Customs of the Hindoos.

SECTION I.

Marriages.

THE time of marriage amongst the Hindoos, as among other nations, is various, though in general they marry very early. Parents cannot always obtain a suitable match, and sometimes money is wanting; besides which marriages must be regulated by the cast, and by complicated customs. A shōōdrŭ's son is often married as early as his fifth year; a bramhŭn's at seven, nine or eleven. The latter must first be invested with the poita. Amongst the middling ranks five hundred roopees is often expended, and amongst the rich many thousands, at the marriage of a son.

A Hindoo, except he be grown up, never chooses his own wife. Two parents frequently agree while the children are infants, to give their children in marriage at a proper time. Most commonly, however, a parent employs a man called a Ghŭtŭkŭ to seek a suitable boy or girl to be married to his child.

After the modern divisions among the four original orders of Hindoos had been made in Bengal by king Bŭllalsānŭ, it became necessary that some persons should study those books that were written on the regulations of the cast. These men became known by the name of ghŭtŭkŭs.* The first book written on this subject is called Mishrŭ. This work contains the history and the names of the first koolinŭs, shrōtriyŭs and vŭngshŭjŭs. It is written in Sŭngskritŭ; but the modern books, or registers, which are numerous, are in Bengalee.

Some ghŭtŭkŭs are not employed in making matches. They first study the books belonging to their profession, and then subsist on the gifts received at weddings, and at the houses of those koolinŭs and shrōtriyŭs who are rich men. When a ghŭtŭkŭ visits such a koolinŭ or shrōtriyŭ, he rehearses a number of honourable qualities which he falsely ascribes to the ancestors of his host; but if this person be not disposed to be liberal towards him, he endeavours to bring forward all the violations of the rules of the cast into which he or his ancestors may have fallen; and sometimes this disappointed ghŭtŭkŭ endeavours to involve this person in disgrace among his friends or in the presence of large assemblies of bramhŭns. In almost all families there are faults respecting the cast, which are well known to these ghŭtŭkŭs, and which they know how to use as

* From ghŭtŭnŭ, to unite.

means of procuring money. Hence these men are much feared by those Hindoos who are very tenacious of the honours of their cast, and the purity of their families.

Any person qualified by cast and a knowledge of the ghŭtŭkŭ shastrŭs may embrace this profession. Each cast has its own order of ghŭtŭkŭs. Many of these men are the greatest flatterers and liars of any of the Hindoos. In making matches they endeavour to impose in the grossest manner upon the parents on both sides. After the ghŭtŭkŭ has informed a parent of a suitable person to be married to his son or daughter, a relation on each side is deputed to see the children, and if every thing respecting cast, person, &c.* be agreeable, a written agreement is made betwixt the two fathers. In this way, persons are united in wedlock with as much indifference as cattle are yoked together; the ordinance of matrimony becomes a mere matter of traffic, and children are disposed of according to the pride and convenience of parents, without the parties who are to live toge-

* *Directions in choosing a wife.*—One of the Hindoo shastrŭs gives the following directions respecting the qualities of a wife:—"She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the ten following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain: the family which has omitted prescribed acts of religion; that which has produced no male children; that, in which the vādŭ has not been read; that, which has thick hair on the body; and those, which have been subject to [a number of diseases are here mentioned.] Let a person choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks gracefully like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness."

ther till death having either choice or concern in the business. Ghŭtŭkŭs frequently go to the houses of persons whom they know, and propose matches, before the parents have begun to seek about the marriage of a child.

At the close of a wedding it is very common for persons to ask, How did the master of the feast dismiss the ghŭtŭkŭs? Did they go away pleased? At some weddings as many as five thousand ghŭtŭkŭs are dismissed with presents, according to their rank; some obtaining ten roopees and others two. One hundred thousand roopees, have been expended at one wedding in presents to ghŭtŭkŭs.

Some days or weeks before a wedding takes place, a second written agreement is made betwixt the two fathers, engaging that the marriage shall take place on such a day. This is accompanied sometimes with a promise of money for the daughter, of ten, twenty, thirty, forty, fifty or more roopees, which becomes the property of the girl's father. On the occasion of signing this agreement, a dinner is given, in general by the girl's father, at whose house this meeting is mostly held. Gifts are presented to the bramhŭns who may be present, and the ghŭtŭkŭ receives according to the previous agreement, perhaps five, six, eight or ten roopees. Where money is given to the girl's father, which is very commonly practised at present, the cast of the boy is not very respectable. In marriages that are most re-

putable the father not only gives his daughter without reward, but makes large presents of ornaments, goods, cattle, and money to the bridegroom, and bears the expences of the wedding. At such a wedding the ghŭtŭkŭ receives a tenth of what is presented to the bridegroom.

Three or four days before the marriage, the bodies of the young couple are anointed with turmerick, and the boy constantly holds in his hand an iron thing like a pair of scissars, with which the natives cut the betle nut, and the girl holds in her hand another iron thing which holds the lamp-black with which they black the eyelids. They hold these in their hands day and night till the marriage is concluded. The father of the boy entertains all his relations, &c. with a great dinner before the marriage. To relations he gives a cooked dinner, to others sweetmeats, &c. The father of the girl gives a similar entertainment to all his relations, &c. After this the rich relations who have been entertained invite and feast the bridegroom and family, giving the former presents of cloth, &c.

The day before the marriage the parents on each side sometimes prepare presents of sweetmeats, made with sugar, rice, cocoa-nuts, milk, spices, &c. These things, made up into a kind of paste, and rolled into balls, they boil, or fry in oil, and afterwards send amongst friends.

On the night preceding the wedding, the most hideous noises are made almost all night with their unmusical instruments, at the houses of the two parents. In the beginning of the night the women from the two houses go to the potter's, or some other neighbour's, and bring away four pots for each house, and other pots, in which they place lamps. Four of these pots are placed at the house of the boy's father, and the other at the girl's. They bring also, at the same time, from the house of some relation two things like sugar loaves, made with rice flour, which they call Shrēē,* and which they place at each house. Towards the close of the night the women at each house assemble, and eat with the girl and boy. In all these scenes many diversions are mixed.

Early in the morning, the women of both houses, with the female neighbours, assemble, and taking with them a pan of water, the pots which contain the oil-lights, the things made of paste, and some betle-nut, they go round to the neighbours, and give to each a little of the betle-nut. They then return to their homes. They next place the boy and girl, at different houses, on a bamboo door, and the mother takes some straw from the thatch, lights it, and turns it round the right foot of the boy, or girl, three several times. They then hold up the door, with the girl or boy on it, three, five, or seven times. After this the women, taking some thread, and

* One of the name of Lŭkhsmēē, the goddess of prosperity.

stretching it, walk round the door four times, and then tie this thread, with some blades of dōōrvŭ grass, round the right arm of the boy, or girl. They prepare also a kind of ointment, made of oil and spices fried together, and rub it on the head and all over the bodies of the young couple. In the forenoon, at both houses, they perform the nandēēmookhŭ shraddhŭ, which differs something from the common shraddhŭ.* In the common shraddhŭ bramhŭns offer boiled rice, and shōōdrŭs uncooked rice, but in the wedding shraddhŭ, instead of rice, they offer three kinds of sweetmeats. At the close of the shraddhŭ the offerings are distributed to the neighbouring bramhŭns, and the bridegroom sends to the bride a present of fish, betle, sweetmeats, plantains, sour milk, and cloth. The bride in some cases makes the same kind of present to the bridegroom. In the course of the afternoon the heads of the young couple are shaved. After this the bridegroom goes and stands upon a stone placed in the middle of a small pool of water made for the purpose. Round this pool some plantain trees are planted for the occasion, and oil lights are placed, the wicks of which are made of the fruit of the thorn apple plant. The women now bring the pot which they got from the potter on the day preceding the marriage, and the thing made of paste called Shrēē, when each one goes up to the bridegroom with these things in her hand, and touches his forehead with one of her fingers. The women allege, that by making this

* See Shraddhŭ.

thing called Shrēē, and using this ceremony, the boy and girl will have very excellent skins, &c. The rest of the time till night is taken up in feasting relations, bramhŭns, neighbours, &c. if the person have the means. The bride, bridegroom, and the person who gives the bride in marriage, all fast till the wedding is over.

In the marriages of the rich, great preparations are made of music, fireworks, illuminations, &c. and vast multitudes are invited to the wedding. Sometimes a person spends 100,000 roopees, and some have spent more than 400,000 in the marriage of a son or a daughter. At a lucky hour in the night (sometimes 12 o'clock) the bridegroom prepares to go to the house of the bride. He is dressed in silk, with many gold and silver ornaments, a gold chain round his neck, and a gold crown upon his head. Being dressed, he is seated in a gilt palanqueen, or in a tŭktarama. If in the latter, there is room for four servants to stand at the four corners in the inside to fan him, or rather to wave a brush, made of the tail of the cow of Tartary. The procession in a great wedding is very long: Before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; also open carriages containing dancing women and singers precede the bridegroom; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals to produce the sound of a bell. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides the

streets, are let off as the procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations in the procession, and music of different kinds is also distributed before and behind the bridegroom. Lately, many of the Bengalese have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before-hand, the whole waits for the coming of the bridegroom. At a marriage which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore. The grand procession therefore was at the latter place. The bridegroom came by water. After waiting two or three hours, at length, near midnight, all at once it was announced, as if in the very words of scripture, "Behold the bridegroom cometh; go ye out to meet him."—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared to join the procession. However, it was then too late to seek for them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large area, covered with an awning, and lighted up, where a great multitude of friends, &c. dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms, and placed on a superb seat in the midst of the company, where he sat a little while, and then went into the house—when the door was shut, and guarded by sepoys.—I and others expostulated

with the door-keepers, and attempted to enter, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment:—"And the door was shut!"—I had set my mind very much on seeing the marriage ceremonies, but was obliged to depart in disappointment.

After going into the house, the bridegroom is led to the place of marriage, which is incircled by a line drawn upon the floor. The bridegroom, dressed in a suit given him by his intended father-in-law, takes his place within the above line, with his father-in-law, the officiating bramhŭn, the presents to be given to the bridegroom, &c. First, the father-in-law pours some water into the right hand of the bridegroom, and while he holds it there, reads a mŭntrŭ, at the close of which the bridegroom raises the water to his lips and then lets it fall; he next receives water to wash his feet; and then some rice, which he lays on his knee; then the father-in-law performs the worship (pōōja) of the bridegroom, reading mŭntrŭs; next some water is presented as at first with a mŭntrŭ; next he receives some sour milk, which he smells, and then throws it away; next water, as at the first; then several mŭntrŭs are repeated. They now rise, and lead the bridegroom to the pool mentioned before, where a number of articles have been placed, as a dish having upon it the sacred conch, some silver and gold, a looking glass, a Tartar-cow's tail, turmerick, seeds of sesamum, some earth from the side of the Ganges, a lamp,

plantains, black lead, &c. The women, taking the dish containing these things in their hands, walk round the bridegroom seven times, and with the dish touch his forehead. They next take a wooden seat, and bring the bride, sitting on it, and walk with her in their hands round the bridegroom seven times; at the close of which, elevating the bride before the bridegroom, they let them look straight at each other for about a second. Next they carry the bride back, when the bridegroom returns to the place of marriage. The girl is also brought on the wooden seat, and placed in the presence of the bridegroom. The girl's father now again gives the bridegroom water as before (which he puts to his lips, and sprinkles on his feet) while mŭntrŭs are repeated; and afterwards he presents him with cloth, rings, necklaces, things for house-keeping, &c. according to his ability. The girl's father, or the person giving her in marriage, reads the mŭntrŭs from the Goonŭ-Vishnoo shastrŭ, or rather repeats them after the officiating bramhŭn. In giving the girl to the bridegroom, he repeats a mŭntrŭ to this effect: "Bridegroom, I give this daughter to thee." The bridegroom repeats a mŭntrŭ afterwards to this purport: "This daughter I have received." The father-in-law then makes a present, as we say in English, "for good luck." Then putting the right hands of the boy and girl one upon the other, he binds them together by a mala or garland of flowers. Then other mŭntrŭs are read. After reading the mŭntrŭs, the boy's father puts some money, one,

or ten, or twenty roopees, or some gold, according to his ability, into the hands of the bridegroom, which money the girl's mother, loosing the hands of the bride and bridegroom, takes away. The worship of the goddess Shŭsht'hēē is next performed, who is looked up to as the goddess of fruitfulness; and along with her worship that of several inferior gods or goddesses. This worship differs not from the common pōōjas. The burnt-offering concludes the marriage; which ceremony is performed thus: A square place is marked out on the ground, upon which is put some sand; on this they lay the wood, and kindle it. The bride and bridegroom hold fried rice and clarified butter in their joined hands, while the bridegroom repeats the mŭntrŭs after the priest; at the close of which they throw the rice and butter into the fire. Some repeat this three, some five, and others seven times. At the conclusion of the burnt-offering, the married pair go into the house, where they give a loose to play: in which the bride takes one of the pots which was brought from the potter's the night before the wedding, and which contains kourees, rice, turmerick, peas, fruits, &c. and pours them out on the mat. The bridegroom takes them up, and puts them into the pot again. This is repeated three, five, or seven times. At last the bridegroom takes his cloth and covers them over. Then the women request that the bridegroom will pardon his bride for having poured out the things, and if she do any thing wrong in future they pray him to pardon her; and then in behalf of the bridegroom they pray that the bride

will pardon any thing that he may do amiss in future. They both promise.

The girl's father feasts all the persons who accompanied the bridegroom, and makes presents of money to the ghŭtŭkŭ, the priest, the bramhŭns and relations, according to his ability. The bridegroom cannot eat of his father-in-law's food on that day, but eats what he has brought along with him. He stays at his father-in-law's all night.

Early the next morning, the women of the house and neighbourhood carry presents of money to the bridegroom according to their ability. Five of the women take up the mat upon which the married couple have slept, for which service they receive some little reward. After this the bride and bridegroom, having daubed their bodies all over with turmerick, bathe in the small pool mentioned before. Having bathed, those who choose may eat, and after this the bridegroom takes home his bride. They ride in palanqueens, but the girl's palanqueen is covered with a cloth, so that nobody can see who is in it. This is the constant way of the Bengalee women; they never ride in an open palanqueen. At rich weddings, a procession is made on the bridegroom's return, but it consists only of the remnant of the first shew. In this the principal thing new is, a quantity of artificial flowers fixed on sticks which are carried before

the bridegroom. On arriving at the boy's father's, they proceed to the place where the shraddhŭ was performed on the day of the marriage, and there standing, the boy's mother takes up the pots, and the paste thing called Shrēē, and with them touches the foreheads of the married pair. The mother next takes some betle in her hand, and, beginning opposite the ancle, she slowly raises her hand till it arrive opposite the bridegroom's head, making an awkward noise by the shaking of her tongue, in which she is joined by all the other women. She does the same to the bride. Then taking the paste thing called Shrēē, and after that the pot, she repeats the same ceremony; then she puts a live fish in the folds of the bride's garment before, and some sweetmeats in the mouths of the bride and bridegroom; then she pours some sour milk on their feet; next she puts a measure full of corn on the head of the bride, under which the bridegroom puts his left hand, and in this manner they proceed into the house, the bridegroom with his right hand scattering the corn as they go. After they have entered the house, different diversions take place. The rest of the day is spent in feasting, and sometimes in dismissing relations with presents, &c. The girl's father on this or the following day sends presents of clothes for them both; also sweetmeats, fruits, &c.

On the third day, relations and bramhŭns are feasted; and if any relation should not eat of the food cooked by the hands of the bride

on this day, it is considered as a great dishonour, which can only be retrieved by his eating there at the next public feast. At night the new married pair sleep on a bed of flowers. After the bed is prepared, all the females of the house eat together.

The fourth day, the girl's father takes the married pair to his house, where they stay ten days. Some stay more. On the fifth, seventh or ninth day, the women take off the thread that was tied on the arms of the young couple on the day of marriage. After this the officiating bramhŭn, in their names, performs the worship of the sun, and the father presents to his son-in-law and daughter changes of raiment; and at the close gives a dinner.

At the expiration of the term of staying at the girl's father's, the boy returns home. At the end of a year, but not before, he may take home his wife; or if she be very young, she may stay till she is old enough, or as long as it is the pleasure of both parties.

When the time is expired for taking his wife to himself, he goes to his father-in-law's, if a poor man, on foot, and if rich, in a palanqueen, but there is no ceremony or shew on the way. When the married pair arrive at the boy's father's, most of those ceremonies are repeated which took place there on the day after the marriage.

A person on his marriage does not take a house to himself, as in England, but continues to live with the old folks; and in this way many generations live together, as many as fifteen or twenty in some houses. If any one cannot live quietly he separates.

At the time when the menses first appear after marriage, certain ceremonies are performed. On the day when they appear, the relations anoint the bodies of the girl, and certain other women who know how to excite laughter, with wet turmerick. The girl's father also gives to the neighbours, or perhaps to the whole village, turmerick and oil separate to anoint their bodies. At this time the bride eats rice which has not been wetted in cleansing, and she avoids eating fish, &c. On the third day the girl marks a square in the floor of the house, sticks an arrow at each of the four corners, and surrounds the whole with a red string. Within this line she sits for some time. A hole is dug in the earth at the outside of the house, and the females present pour water into this hole, and make the earth into mud, which they afterwards throw at one another; they also dance in it, and play all manner of tricks, while a miserable drum is beat at the outside of the yard. The men are carefully excluded from this scene. After bathing, the girl eats the same kind of food as is mentioned above. She continues thus to live till the time of what is called the second marriage, which may be on the fifth, seventh, or ninth day, at a lucky period. At this time, the worship of Shustēē,

Markŭndāyŭ, Gŭnāshŭ, and the nine planets, is performed. The officiating bramhŭn reads the service, and the bridegroom repeats after him, making the offerings, &c. The sun is again worshipped, in which act the officiating bramhŭn, joining the open hands of the bride and bridegroom, reads over or repeats the words of one of the smritee shastrŭs on this subject. When this is over, the bridegroom feeds the bride out of his own hand, with sugar, clarified butter, honey, and the urine and dung of a calf, mixed together. Then he takes plantains, cocoa-nuts, nutmegs, &c. and folds them up in the garment of the bride, who with her husband and the rest of the company go into the house, where dinner is prepared. As they are about to enter the house, the bridegroom takes a ring from his finger, and lets it slide betwixt the bride's garment and her waist. Many partake of the feast. The bride and bridegroom, eat milk sugar, and rice boiled together.

I have omitted a circumstance which ought to have been mentioned in a preceding page: When the wedding guests, and the bridegroom sit down in the area covered with an awning and illuminated with lamps, just before the bridegroom goes in to the wedding, (page 145) one of the guests addresses the assembly, and asks, "Who shall first receive the sandal-wood?* To this a ghŭtŭkŭ

* The rubbing the forehead, breast, arms, &c. with the powder of this wood is a common ornament at all the large assemblies of the Hindoos.

replies, "Except ——— who shall receive the sandal-wood?"—Another asks, "Why should ——— receive the sandal-wood?" The ghŭtŭkŭ then enumerates a number of qualifications which this person possesses; as, that all the ranks of koolinŭs, and shrōtriyŭs, "stand in his door;"* that he is generous, hospitable, liberal in showing respect; that, in fact, he is a second Yoodhist'hirŭ. Not unfrequently another ghŭtŭkŭ proposes some other candidate for the sandal-wood, and enumerates a number of qualifications. It is not uncommon for very hot disputes to arise on these occasions. The man who is most liberal to the ghŭtŭkŭs always obtains the honour. When the point of precedence is settled, a bramhŭn takes the sandal-wood, in a bason, and goes up to the person for whom it is decreed, and again asks the assembly, "Shall I apply the sandal-wood?" A number of voices at once reply in the affirmative, when the bramhŭn rubs some sandal-wood on his forehead, and puts a garland of flowers round his neck. Several bramhŭns then join in putting sandal-wood on the foreheads, and garlands round the necks, of all the company.

If a Hindoo should not have children, he marries a second wife, but this is concealed as long as possible from the first wife. When a man thus wishes to marry a second time, for the sake of children, his father or elder brother seeks a wife for him; or, in case he have

* That is, are nourished by him.

neither father nor elder brother, he may seek for himself. It is a maxim that a man ought to wait till his wife be more than twenty before he marry a second. The ceremonies of the second marriage are not different from the first. The will of the husband directs which wife shall have the chief rule, though, according to the shastrŭ, the first wife ought to have the greatest authority. Multitudes of instances occur in which a plurality of wives is the source of endless disputes and perpetual misery. The Hindoos confess that scarcely any instances are to be found of family comforts remaining where more than one wife lives in the same house.

A Hindoo may marry a second time, a third,* and so on till he be fifty years old, but beyond this age he may not marry again, according to the shastrŭ. Yet many of the lower orders marry when sixty years old, and some koolinŭ bramhŭns marry when as old as eighty.

The man who has lost his wife by death, generally marries another as soon as he is purified, that is in eleven days, if a bramhŭn, and in a month if a shōōdrŭ. Some few wait longer, and some do not marry a second time.

* A third marriage is considered as improper and baneful to the wife; therefore, before the marriage ceremony of the third takes place, they marry this man to a tree, when, it is said, the evil expends itself on the tree, and the tree immediately dies. After this, the marriage with the third wife takes place.

There are scarcely any old bachelors in Bengal. Such a man is a kind of miracle. The method of marrying when so young, and in which consent is never thought of, accounts for this circumstance.

Vast multitudes of Bengalese cohabit with other women. This is, in a great measure, the fruit of having been married without their consent. It is so common, that men seem to feel no proper shame about it; not liking the wife that has been forced upon them by custom, they keep another woman. Many of the lower orders never take their proper wife from her father's house, but go and live with others.

Besides the common marriages, widows are frequently married amongst the lowest casts. The ceremony is called nika. On these occasions a number of friends assemble, when the bride puts a garland of flowers on the neck of the bride, and vice versa. This is almost the only public intimation of mutual agreement. These weddings are generally scenes of the grossest gluttony and drunkenness. The weddings of the voishnŭvŭs are described in another place.

The greatest number of marriages take place, in the months Ŭgrŭhayŭnŭ, Maghŭ, and Phalgoonŭ, these months being considered as very lucky. In Jyoist'hŭ only eldest sons are forbidd n to marry. In Voishakhŭ fewer marriages are contracted. In Poushŭ and

Choitrŭ scarcely any persons whatever marry their children. In a case of peculiar poverty, or lowness of cast, a marriage in these months may occur. In the other months no one marries. If married in the first three months, the married couple may expect riches, &c. If an eldest son be married in Jyoisht'hŭ he will die. In Voishakhŭ the blessings of matrimony will be less. If persons marry in Asharhŭ, they will become very poor. If in Shravŭnŭ, all the children will die. If in Bhadrŭ or Choitrŭ, the wife will become lewd. If in Ashwinŭ, both husband and wife will die. If in Kartikŭ, they will have fevers and other diseases. If in Poushŭ, the wife will become a widow.

The work called Oodwahŭ-tŭtwŭ mentions eight kinds of marriage: 1. Bramhŭ, viz. when the girl is given to a bramhŭn without reward; 2. Doivŭ, viz. when a girl is given to a bramhŭn as a gift, at the close of a sacrifice; 3. Arshŭ, viz. when two cows are received by the girl's father in exchange for a bride; 4. Prajapŭtyŭ, viz. when a girl is given at the request of a bramhŭn; 5. Asoorŭ, viz. when money is received in exchange for a bride; 6. Gandhŭrvŭ, viz. when a union is formed by the mutual consent of the married pair; 7. Rakshŭsŭ, viz. when a wife is taken by force in war; 8. Poishachŭ, viz. when a girl is taken away by craft.

Hindoo girls frequently perform the worship of the gods, and re-

peat their names, in order that they may bestow good husbands upon them.

A Hindoo woman sometimes secretly administers to her husband a medicine, obtained from some old woman, to make her husband love her!

When husbands stay a long while from home, some Hindoo women make use of a superstitious custom to hasten their return: they employ a cunning woman to burn in the house a number of herbs, medicines, &c. while repeating mŭntrŭs. This is repeated as many days as there are days' journies to the place where the husband resides. The Hindoo women have another custom among them, to ascertain whether a husband who has been from home some time, be dead or alive, be well or ill, be there or on his way home, &c. They get a cunning old woman to take the winnowing fan, and according to its motion in her hand she pronounces the exact circumstances of the absent husband.

SECTION II.

Of Births, and the Management of Children.

THE respectable Hindoos treat a pregnant female with peculiar tenderness: when approaching the time of her delivery she is asked daily what food she wishes to eat, and is indulged with whatever she desires. This solicitude to please a pregnant female, does not arise from the fear that the infant will be marked if the mother be denied what she longs for, but from the desire of having sons, and perhaps from some degree of tenderness for females in such circumstances, as well as from a common fear among the Hindoos that if she do not obtain what she desires the delivery will be prolonged. A Hindoo woman dreads the pains of child-birth, especially those which accompany the births of the first two or three children. In the houses of the rich, a room is prepared on purpose in which the female is delivered. In some houses, where a number of families live together, such a room is always reserved for this use. Before the birth of a child, the Hindoos lay the head of a dead cow, smeared with red lead, &c. at the door of this room. This is to drive away evil spirits. The Hindoos never employ men-midwives. Eastern de-

licacy effectually excludes the men on such occasions, even though the female should perish through the want of skill in her attendants. The midwives are mostly of the low cast called Harees; other females practice as midwives, but they are not very numerous. A roopee and a garment is the common fee to the midwife. Those who are very poor give less, and the rich give more. A number of females, sometimes as many as twenty or thirty assemble on these occasions. If a female have a difficult delivery, she suffers dreadfully, and many perish for want of that assistance which a skilful surgeon is able to afford.* But the Hindoos abhor the idea of the interference of men on these occasions.

Almost all the lower orders of Hindoos give spirituous liquors to their females immediately after delivery. A few hours after the child is born, medicine is given to the mother. Sickness seldom succeeds a lying-in. When the father first goes in to see the child, if a rich man, he puts some money into its hand. Relations who are able do the same. The mother is constantly kept very warm. After five days she bathes. On the sixth day, to obtain the favour of the goddess Shŭsht'hēē upon the child, the worship of this goddess is performed, in the room where the child was born. If

* It is become a proverb among this indolent people, that the life of a woman is happier than that of a man, for that the former always indulges herself in ease at home; but the possibility that at the time of the birth, the child should be shut up in the womb, makes the men content to be men still.

a child die soon after it is born, the Hindoos say, "See! the want of compassion in Shŭsht'hēē! She gave a child, and she has taken it away."* If a person have several children, and they all live, the Hindoos say, "Ah!—Shŭsht'hēē's lap!" On the eighth day the members of the family sprinkle with a winnowing fan, eight kinds of fried pease, and fried rice, on the ground opposite the house. About ten days after delivery the female begins to attend to her family business. On the twenty-first day, the worship of Shŭsht'hēē is again performed under the shade of the fig tree, where a number of females assemble. If the child be a son, the mother continues unclean after delivery twenty-one days. If a daughter, a month.

When the child is six months old,† the parents give it a name, and feed it for the first time with boiled rice. The rice is put into its mouth by the father or a bramhŭn. At this time a number of ceremonies are performed, and relations, &c. are entertained, who make presents of money, &c. to the child. Sometimes these presents amount to large sums. Lands, pools of water, &c. are not unfrequently given. Ornaments are put upon the child for the first time on this occasion.

* The Hindoos believe that when a second child is born after the death of the first, it is the same child sprung to life again. If several children die soon after the birth, the mother puts a ring in the nose of the next child, that if it die they may know, when they see the next, that it was this child that died. Some persons slit the ear of a dead child, or fix some other mark upon it, that it may be known in the next birth.

† Scarcely any of the Hindoos know their own age.

The name of a god is almost invariably given to a child.* The Hindoos say, that the repetition of these names is meritorious, and that the name of God is like a fire consuming all sin. Some are the simple names of gods, and others have attached to the name of a god another word, as Ram, and Ram-prŭsadŭ.† Krishnŭ, and Krishnŭ-chŭrŭnŭ,‡ Brŭmhanŭndŭ;§ Shivŭ-nat'hŭ;‖ Sōōryŭ-kant'hŭ;* Narayŭnŭ; Kartikŭ; Gŭnāshŭ; Vŭroonŭ; Pŭvŭnŭ; Bhōōt-nat'hŭ; Indrŭ-narayŭnŭ; Gōpalŭ; Ŭnŭntŭ; Eeshwŭrŭ;† Koovārŭ, Mŭhŭdāvŭ,‡ Bhŭgŭvanŭ, &c. These are very common names among the Hindoo men. Women are named after the goddesses, as Kalēē, Doorga, Lŭkshmēē, Sŭrŭswŭtēē, Gŭnga, Radha, &c. To these names some add single words, as Vishnoo-priya.§ As these gods and goddesses have each a great number of names, so a great portion of these various names are chosen and given to men and women. Besides the names of gods and goddesses, those of heroes and heroines are given to persons, as Yoodhist'hirŭ, and Bhēēmŭ, Droupŭdēē, and Koontēē. Names are also chosen from those of trees, flowers, &c. as Lŭvŭngŭ-lŭta,‖ Pŭdmŭ,* Soodha-mookhēē,† Sŭkhee.‡

In choosing a name for a particular child a letter from the name

* The names of the gods are also given to towns, gardens, pools, &c. as, Shree-ram-poor, (Sèrampore,) the town of Ram; Krishnŭ-vaganŭ, the garden of Krishnŭ; Lŭkshmēē-sagŭrŭ, the sea of Lŭkshmēē. Here a pool is swelled into a sea.

† Prŭsadŭ, pleasure; this name intimates that Ram is pleased with this person.

‡ Chŭrŭnŭ, foot.

§ Anŭndŭ, joy.

‖ Nat'hŭ, lord.

* Kant'hŭ, beautiful.

† The common name for God.

‡ The great God.

§ The beloved of Vishnoo.

‖ The climbing plant Lŭvŭnga.

* The water lily.

† She whose mouth is like the water of life.

‡ Female friend.

of the stellar-mansion under which the child was born is chosen.* The father gives the name, though the mother has generally had the privilege of choosing it. At giving the name certain ceremonies are performed, which are followed by a feast.

Some parents, if they have lost several children in infancy, give an unpleasant name to a child who may be born after these repeated bereavements, as Dookhēē,† Púnch-kouree,‡ Haranŭ,§ Koorŭ.‖ If the child live, they add the name of Ramŭ to one of the above names, as Dookhēē-ram, &c. They give these unpleasant names, supposing, that as the former were such pleasant children, and had such sweet names, they died through the envy of others.*

At two years old the child's head is shaved for the first time, when the shraddhŭ is performed, and a feast given. To this succeeds, at a proper age, in the family of a bramhŭn, investiture with the poita, and then marriage.

A Hindoo woman suckles her child, if she have only one,

* This is the name by which the person is known in the marriage contract, and at other ceremonies. But besides this name, the Hindoos give another by which a person is known in all the common business of life.

† Sorrowful. ‡ Five kourees. § The lost. ‖ That which is taken away by force.

* If a rich man sink into poverty, such sayings as these are common: "See! how sharp men's teeth are!" "He is ruined entirely because others could not bear to see his happiness." Some Hindoos think that the gods hear the prayers of those who desire the evil of others.

till it is five or six years old. Such children may be seen standing and sucking the mother's breast.* A Hindoo woman never gives her child to a wet-nurse, unless she have no milk at the birth. The child is never fed with prepared food before the expiration of six months ; nor till arrived at this age is it clothed at all. In general the children of the rich are mostly naked till they arrive at their second or third year, and those of the poor till they are six or seven.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when it is five years old ; at which age the male children are commonly sent to the village school. The Hindoo children are seldom corrected, and having none of the moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents

Rich men employ persons to teach their children proper behaviour, towards all ranks of men, and on all occasions. These instructions commence at five years of age. Children are taught, in this manner, how to behave on the approach of a bramhŭn, a pa-

* I have observed the following remarkable agreement betwixt the manners of the Africans and Hindoos: The negro women suckle their children long after they are able to walk. The Africans eat only with the right hand; they smoke out of a thing like the hooka; at eight days old they shave the head of a child, and give it a name. Their dances, like those of the Hindoos, are distinguished by indecent gestures.

rent, a spiritual guide, &c. how to sit, to bow, and to appear to advantage in society. When a boy speaks of his father he calls him t'hakoor, lord, or of his mother, he calls her t'hakooranēē. When he returns from a journey he bows to his father and mother, and taking the dust from their feet rubs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve credit for their very polite address.

Hindoo children eat great quantities of sweetmeats of a very inferior kind, mostly made of molasses and rice. When a young child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and eats only onee a day. Sometimes a mother makes a vow to a god or goddess, and promises some gift if this deity will cure the child. As a sign of this vow, some persons keep all the hair on the child's head till an appointed time expires; others tie up a lock separately, and repeat over each hair in the lock the name of a different deity. These locks of clotted hair may frequently be seen on the heads of children.

The children of different casts play together. If a child at play should have food in its hand, and a child of another cast partake of it, it is not much noticed; yet the children of the highest and lowest casts play together but seldom. The Hindoo children delight to play with earthen balls, and with the small shells which pass for

money called kourees. Bigger boys delight in catching birds; in different kinds of inferior gaming, as dice,* throwing kourees, &c.; in boyish imitations of the ceremonies at the worship of the gods; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. The Hindoo boys, at a very early age, enter the paths of impurity, in which they meet with no checks neither from conscience; the virtuous examples of parents, nor from the state of public morals. A bramhŭn, well-inclined to christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee. While going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the corrupt manners of his own countrymen.

* At the full moon in Ashwinŭ the Hindoos sit up all night and play at dice, in order to obtain the favour of Lŭkshmēē, the goddess of wealth.

SECTION III.

Of the Economy of Families.

"A MAN shall leave his father and mother, and shall cleave unto his wife," is a maxim which is quite contrary to those manners of the Hindoos which are in most esteem. Marriage seldom separates children and parents till some revolution takes place in the family. A grand-father, with his children and grand-children in a direct line, will frequently be found in one family, having a common fund. A mother-in-law and a brother-in-law are sometimes to be seen in such families. As many as one hundred persons may be found thus living together. But the great majority of Hindoo families are confined to a husband, wife and children. As long as a father lives he is the master of the house. After the death of the father, the elder brother is honoured almost as a parent, but he consults his brethren in affairs of importance. If, however, the eldest brother be disqualified for managing, a younger brother is invested with the management. Such a family has all things in common; but if one of the brothers bring in much money, and the rest little or none, a quarrel commonly ensues, and they separate. Very few large families live together long in comfort where they wholly de-

pend on what several sons get in service or by trade. Those who live on family estates live in greater quietness. Many families are wholly supported by what is obtained in discharging the duties of the priesthood, &c. at idolatrous rites. At the great festivals, the females in rich families who keep an image, and at weddings, shraddhŭs, the time of investiture with the poita, and the giving a child its name and first rice, have much to do. The work of a house-wife* is as follows: After rising in the morning, in hard working families, the house-wife lights the lamp, and spins cotton for cloth for the family; she next feeds the children with sweetmeats, or some fried rice, or milk; after this she takes cow-dung and mixes it with water in a pan, and sprinkles it all over the house to purify it. She then sweeps the house and yard, and, mixing cow-dung, earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda with this mixture. After this she eats a little cold boiled rice, and then cleans the brass and stone vessels with straw, ashes, and water. Her next work is to bruise the rice and other things in the pedal (dhānkee), or to boil the rice in order to cleanse it from the husk. About ten or eleven o'clock, she takes a towel and goes to bathe, accompanied by a few neighbours. Some women make an image of the lingŭ, and worship it with flowers, &c. using incantations. Many merely bathe, and repeat a few mŭntrŭs, bowing to the water, the sun, &c. In bathing the women rub their

* The Hindoos keep very few female servants. A Hindoo woman knows neither how to sow, nor wash.

ornaments with sand, clean their bodies with the refuse of oil, and their hair with the mud of the river or pool. Bathing takes about fifteen or twenty minutes; but if the worship of the lingŭ be performed, an hour. On returning from bathing the female stands in the sun, and dries her hair; changes her wet clothes for dry ones; washes her feet on going into the house; and then applies herself to cooking. She first prepares the roots, greens, and fruits brought from the market; then she bruises the spices, &c. by rolling a stone over them on another stone. She then prepares what is to be eaten with the boiled rice, and afterwards boils the rice.

Those who are very poor, eat with their rice only greens gathered in some field or the highway; the middling ranks eat split pease, greens, fish, &c. The rich add a number of other things, as boiled fish, acids, sooktŭnee, pungent spices, &c.; they also fry in clarified butter plantains, the fruit of the egg-plant, cocoa-nuts, pumpkins, cucumbers, &c.

The Hindoo fire-places are made of clay, and fixed in the yard, or in the cook-room. They also use a moveable fire-place made of clay, which is round like a kettle, with a hole on one side to put in the wood.

After the things are thus prepared, the woman (if a bramhŭnēē) calls

a son who has been invested with the poita, and desires him to present a dish of each kind of food to the family image (mostly the shalgramŭ). The person presenting these things to the idol, repeats their names, and adds, "O god! I present to thee this food. Eat." The food stays before the image about five minutes, when it is carried into another room, where all the male part of the family sit down to eat. Before they begin to eat, each of those invested with the poita takes water into the palm of the right hand, repeats the name of his guardian deity, and pours it out as a libation. He then takes up more water in the same way, and, repeating the same mŭntrŭ, drinks it; then placing his thumb on the fingers of his right hand, in five different ways, he repeats five mŭntrŭs, lifting up a few grains of rice at five different times, and giving them to the five elements* which the Hindoos suppose reside in the body. At the close of dinner, sipping water from the hand, they repeat another mŭntrŭ, saying "I am full," and then rise.

If no stranger be present, the women wait on the men, but a Hindoo woman never sits down to eat with her husband.† The women eat what the men leave. The common dinner is called bhat.

* Earth, water, fire, air, and vacuum.

† The wives of respectable Hindoos are scarcely ever seen in the street with their husbands, except they be going a journey. When Hindoo country women see an English woman walk arm in arm with her husband, they exclaim, with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them about, showing them to other English, without the least shame. These people have not the least shame!

A Hindoo eats with the right hand (never with the left, which is used after stools ;) he never makes use of a knife, fork, or spoon : he drinks out of a brass cup, or takes liquids up in the balls of his hands ; he drinks nothing but water with his food ; but before or after dinner some drink milk or butter-milk. The younger children eat with the mother. The Bengalese talk of fifty or more different dishes as being sometimes prepared at one meal.

In general the natives of Bengal eat at eleven, or twelve, and once again after sunset, or in the night ; but respecting the times of eating they are not very regular.

A husband goes to market, cleaves the wood for cooking, and performs the worship of the idol. These are almost the only things done in the house by the men. For an account of the whole of the daily duties of a bramhŭn, see page 31, &c.

After dinner they wash the mouth, and then chew betle, and after this smoke out of a thing called the hooka. The hooka has four parts, viz. a wooden, brass, or glass bottle, containing water, through which the smoke is drawn ; a pipe inserted in the head of this bottle, on which a cup with a tube is placed containing the tobacco, and on this the fire; in the vacuum, at the head of the bottle, is also placed what is termed a snake, or a pipe, to which the

mouth is applied, and through which the smoke is drawn after being cooled in the water. The poor natives use a cocoa-nut shell as a bottle to hold the water, and, making a hole in the side, apply the mouth to this hole, and draw out the smoke. Tobacco grows plentifully in Bengal. The leaf is pounded, and mixed with molasses. Some persons chew the leaf. Most of the Hindoo palanqueen bearers smoke charoots. Smoking is almost a universal custom; and is indeed practised to great excess by many.* The same hooka goes round amongst all the company of the same cast. Those who are not of the same cast, may take the cup which contains the tobacco and fire from the top of the hooka, and smoke through the hole at the bottom.† The different casts never smoke through the same water, nor touch the rice of another cast after it has been boiled. With respect to eating, it is almost impossible to describe to what ridiculous lengths the distinctions of cast are carried: a Hindoo ought to have a good memory to know with whom he may, and with whom he may not eat. Europeans are considered as unclean by the Hindoos, principally because they eat any thing and with any body.

* The quantity of tobacco consumed in Bengal in a year must be very great indeed. A moderate smoaker devours not less than four pounds a month. The common tobacco is sold at about a penny per pound.

† Hindoo women of superior cast neither smoke nor take snuff. Many of the Hindoo pŭndits take snuff. They often use for a snuff-box a large snail shell. The Bengalee boys begin to smoke at school, from the time they are four or five years old and upwards.

The Hindoos are full of ceremony in making a feast. The bramhŭns are always the chief guests. When a man wishes to make a feast he is several days in preparing for it, and calls in some of his relations to judge with him about the dinner, the presents, &c. He generally conforms to the judgment of this family council. He then purchases the things necessary, cleans up his house, &c. If a bramhŭn, he never sends an invitation by a shōōdrŭ, but goes himself, or sends a relation, or the family priest. All near and distant relations in the place or immediate neighbourhood are invited. If any one be absent, without assigning a reason, it is considered as a great affront. If he make an apology, it is judged of by a council of friends. The female relations and even the males assist in cooking the dinner, of which, on many occasions, two or three hundred persons partake. No boy can partake of a feast given by a bramhŭn till he has been invested with the poita. When the feast is ready, the master of the house invites the guests to sit down, and the dinner is brought. The dinner is laid out in messes on plantain leaves for plates, under an awning in the court yard, and one earthen cup serves eight or ten persons to drink water out of. While they are feasting, the master goes round, and makes an apology for not being able to treat them better. After dinner they are presented with betle. The guests are sometimes dismissed with presents either of money, or cloth, or brass utensils. During dinner if the master of the house should arise and go aside before every one has done, it is considered as an

affront, and all immediately rise and go away. If a friend uninvited should go to see another friend, and that friend should not entertain him, it is considered as a great scandal. A person unhospitable towards his own friends and cast, is sure to fall into disgrace; while unkindness towards a man of another cast, though he perish, meets with no censure.

Almost all the houshold goods of the poorer Hindoos consist in a few vessels for cooking and to hold their food; most of these are coarse earthen vessels. Their brass vessels are, a dish to hold the boiled rice, a round bason to hold water, a small round dish or two. Instead of a brass dish for the rice, some use a stone or a wooden one. The middling ranks keep a box, or chest, to secure their little property against thieves.

The house of a poor Hindoo, has only one room; the middling ranks have two or three rooms, one of which is for cooking; in another the husband and wife and young children sleep; and in another, or upon the veranda, other branches of the family sleep. The Hindoos are not very nice about their bed or sleeping room. They lie on a mat laid upon the floor, or at the door, and have only a thin piece of cloth to cover them. In taking a walk early in a morning, many Hindoos may be seen lying out of doors before their shops like so many corpses laid out for interment. Rich men have brick hous-

es, and a number of apartments. One of these apartments, in the houses of some rich men, is appropriated to a very curious purpose, viz. when any members of the family are angry, they shut themselves up in this room, called *krŏdhagarŭ*, viz. the room of anger, or of the angry. When any individual is gone into this room, the master of the family goes and persuades him or her to come out. If it be a woman, he asks her what she wants? She asks, perhaps, for a large fish to eat every day—(she has seen one probably in the hands of some other female of the family)—or for a palanqueen daily in which to go to bathe—or for the means of performing the worship of some idol—or for beautiful garments or ornaments.

The Bengalee women, if of equal rank, bow to each other by raising their joined hands to the head. A woman of inferior rank bows to a superior, and rubs the dust of her feet on her forehead, but the latter does not return the bow.

In the months of December and January, the Hindoos who live in mud houses, are busy in repairing and thatching them, as at this time straw is cheap. Those Hindoos who live in brick houses are seldom willing to be at the expence of plastering them. The doors and windows are very few and small, the latter are often as small as the gunholes of a ship.

Scarcely any Hindoos attach gardens to their homesteads. A pumpkin is very often seen climbing the side, and resting its fruit on the thatch, of a Hindoo house. Orchards for fruit trees are very common near homesteads. The principal trees in these orchards are the mangoe, jak, cocoa-nut, betle nut, custard apple, plumb trees, &c. A clump or two of bamboos is very common in these orchards. To prevent a tree from continuing unfruitful, and which they suppose has been injured by the evil machinations of some enemy, the Hindoos sometimes tie a string, with a kouree or the bone of a cow attached to it, round the trunk of this tree. To drive jackals, rats, &c. from a field or plot of cucumbers, egg-plants, &c. the Hindoos put on a bamboo a pot covered with soot, with some white lines drawn on it.

The price of a middling-sized mud hut is about thirty roopees. The labour for building a mud wall a cubit thick, one hundred cubits long, and seven cubits high, is, in the country, seven roopees; near Calcutta ten roopees.

The necessaries for a family are bought in the market and paid for daily, except milk, sugar, oil, &c. which are brought to the house by the seller, who receives his payments monthly.

The garments of a farmer for a year (two suits) cost about two

roopees, (5s.); of a servant employed by a European about sixteen roopees, (2l.)

It is surprizing how the country day-labourers are able to support life with their scanty earnings. In some places they do not get more than a penny a day; in others three half-pence, and in others two-pence.* To enable us to form some conception how these people are able to maintain their families with such a small sum, it is necessary to consider, that their fire-wood, herbs, fruits, &c. cost them nothing. They wear no shoes nor hats; they lie on the ground. The wife spins thread for clothes for herself and husband, and the children go naked. A man who gets a roopee per month eats, with his wife and two children, two mŭns of rice in the month, the price of which is one roopee. From hence it appears that such a day labourer must have some other resources otherwise he could not live. If he be a Mŭsŭlman, he rears a few fowls, or if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these or any other means the labourer can raise half a roopee or a roopee more per month, this procures him salt, a little oil, and one or two other prime necessaries; though vast multitudes of poor Hindoos obtain only from day to day, boiled rice, green pepper

* In the neighbourhood of Calcutta, the day-labourers receive as much as three-pence a day; masons get five-pence, and carpenters six-pence and eight-pence. In the city of Calcutta good carpenters get more than a shilling a day.

puds, and boiled herbs. The step above this is a little oil with the rice. All the Hindoos, except a few rich men, burn in their houses nothing but oil in lamps. A Hindoo of decent cast will not touch a candle made of fat. Some rich Hindoos light a couple of wax candles every evening in the room containing the idol. In country places houses are never rented. The poor man gives about two-pence a year rent for a few yards of land, and on this, at his own expence, he rears his hut. In some parts the rich land-owner gives to bramhŭns, and men of good cast, land on which to build their houses rent-free. Poverty, instead of exciting pity in this country, only gives rise to the reflection, "He belongs to a degraded class. He is suffering for sins in a former birth, and is accursed of the gods."

The debts of a father fall, in the first place, upon the eldest son, and in some cases on the younger sons, even though the father should have left no property.

The domestic birds of this country are, the mina, sparrow, crow, swallow, &c. Beside the want of gardens, the Hindoos have no domestic fowls, nor any other domestic animal, except a cat. The jackals make a horrid yell at night around the houses in Bengal, and I have heard of instances of young children being carried away by them in the night and devoured. Sometimes mad jackals do great mischief.

The Hindoos consider it unlucky to leave their homes and undertake a journey in the month Poushŭ.

If a person meet with misfortunes in a particular house, he concludes that some bones are buried in it; sometimes under such superstitious fears the person leaves this house. If loose bones be repeatedly found in a house, it is generally abandoned by the owner.

A Hindoo woman never mentions the name of her husband. When she calls him, she makes use of an interjection merely, as Ha! O! &c. When she speaks of him to others, she calls him master, or man of the house. She never mixes in company even at her own house, but stays in a separate room, while her husband sits smoking and talking with the guests.* A woman does not change her name at the time of marriage.

In the month Kartikŭ, the sister of Yŭmŭ, the king of death, gave a feast to her brother; on this account, Hindoo sisters annually feast their brothers. In the morning of the feast the sisters pour milk into the hand of each brother, and repeat a mŭntrŭ, when

* This uncommon shyness of the Hindoo women is, however, in some measure confined to the higher casts. Some women are very rarely seen, except very early in the morning at their ablutions; the wives of the middling ranks, when they go out, draw their garment over the face; but the lowest orders of women pass through the streets with less reserve, and expose their faces to the view of strangers.

the brother drinks the milk. Each sister also puts on the head of each brother a grain of rice, and rubs on the foreheads of each some powder of sandal-wood. As soon as this is performed, the brother bows to an elder sister, but if the brother be elder, the sister bows to him, and takes up the dust of his feet.

Domestic quarrels are very common among the Hindoos. A man and his wife often quarrel, and sometimes fight. There are instances of Hindoo women beating their husbands.

The Hindoos sit on the ground, or on a mat, or on a low wooden stool, in the house. They can sit on their hams for hours together without fatigue.

The domestic conversation of the Hindoos turns upon the business of the family; the news of the village; circumstances connected with religious shews, ceremonies, festivals, &c.; journies to holy places; marriages; stories about the gods, the heroes and heroines of their mythology, &c.

SECTION IV.

Of Deaths, Funeral Ceremonies, &c.

WHEN a person is on the point of death, his relations carry him on his bed or on a litter to the Ganges. This litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river;* and this practice is often attended with very cruel circumstances: a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expire.†

When a person is brought down to the river side, if he be able to see his friends, they go to him. One of them perhaps addresses

* The Hindoo ferrymen make persons pay a very high price for carrying dead bodies across rivers on their way to the Ganges.

I have heard Mussulman boatmen, who are not the most tender-hearted creatures in the world, reproach the Hindoos on these occasions with great vehemence.

a few words to him: "O Khoorŭ!* do you know me?" "Yes, I do." "How are you?" "I am well. What need is there that I should stay here; if Gŭnga do but give me a place."——"True, Khoorŭ, that is all that's left now." If the dying man be speaking to a superior, he says—"Through your blessing, let me go to Gŭnga;" if to an inferior, he says, "Pray for me, that Gŭnga may receive me." He then, perhaps, speaks of his worldly troubles: "One thing at which I am uneasy is, I have not been able to marry my two daughters: here are also five chidren for whom I have not been able to provide—no, nor is there so much as ten roopees for my shraddhŭ;—but you are here; do you contrive that my family may not remain unclean† for want of the means of performing the shraddhŭ; and these two daughters, see that they are married to the children of good men." The other replies, "Oh! Khoorŭ! put away these thoughts. Repeat the name of God." Some other person says, "Oh! Khoorŭ! Khooreē‡ wishes to come and see you. What say you?" He makes a sign for her to come; or, he says "I am going—what can she do? Here are people to wait upon me: she will only increase grief." Some one again addresses him: "Oh!

* Khoorŭ signifies uncle. The Hindoos call one another by the names of relations, when there is no relationship. When two neighbours meet, the elder addresses the younger by the name brother. A younger addresses an elder by the names uncle, elder brother, grandfather's brother (t'hakoor-dada).

† A family remains unclean, and are cut off from all hopes after death, till this ceremony be performed.

‡ Khooreē, aunt.

Khoorŭ! perform Voitŭrŭnēē."* He consents; when the ceremony is performed.

If the sick person should lie several days by the side of the river, a number of ceremonies are performed for the good of the soul: as the shalgramŭ is brought, and shewn to him, and he is assisted in walking round it several times; salt, clarified butter, rice, pease, oil, cloth, brass vessels, money, &c. are offered to Vishnoo, and given to the bramhŭns. Parts of different pooranŭs are read; bramhŭns are feasted, &c.

While the sick person thus lies by the Ganges, if a man of some property, he directs a relation, or particular friend, to send some one to Gŭya, to perform the shraddhŭ in his name. Fifty roopees is to be expended in this work of extricating the soul from the Hindoo purgatory. He next orders one hundred roopees to be given to his gooroo (spiritual guide), and if there should be any ornaments on the hands, &c. of his wife, he gives part of them to this gooroo. He directs another hundred roopees to be spent in his shraddhŭ at home; he gives a small lot of land and some roopees to some bram-

* That is, perform the ceremonies for being carried across the river of death. These ceremonies consist of certain gifts to Vishnoo, as a cow, or the value of a cow; or the commutation of this, a trifling sum in kourees. Rice, clarified butter, &c. are also offered to Vishnoo. The ŭgrŭdanee bramhŭns (see p. 56) obtain these gifts.

hŭn to perform the daily worship of the lingŭ in a temple which he has built. If the person be a shōōdrŭ, he gives a legacy to the bramhŭn whom he has called the son of his alms.*

The following is part of a real address, made a few years ago by a dying bramhŭn of Serampore to his elder brother: "I have bought "a piece of land by the side of the Ganges; you will take care "that a flight of steps be built;† and if my widow should survive,‡ "you will cherish her. Two daughters, very young, will be left. "You will constantly take care that they are provided with every "thing necessary, and give them in marriage to koolinŭ bramhŭns;§ "give to each a house; ornaments according to custom; a thou- "sand roopees ready money, and a little land, &c. You will also per- "form the different ceremonies‖ as usual."

As death approaches, the relations exhort the sick man, if of a res-

* A young bramhŭn adopted by a shōōdrŭ, but not taken to the house of the latter.

† It is considered as an act of great merit to assist persons in coming to bathe in the Ganges.

‡ That is, should not burn in the funeral pile.

§ Notwithstanding this predilection for koolinŭs, they are more corrupt in their manners than any of the Hindoos. I have heard of a koolinŭ bramhŭn, who, after marrying sixty-five wives, carried off another man's wife by personating her husband.

‖ He here alludes to the daily ceremonies of idolatrous worship, and the public festivals. Some families celebrate the festivals of Krishnŭ, others those of the blood-devouring deities, Doorga, Kalēē, &c.

pectable cast, to repeat the names of Narayŭnŭ, Brŭmha, Gŭnga, his guardian deity, &c. If he be a voishnŭvŭ, they tell him to repeat the name of Mŭha-prŭbhoo, Krishnŭ, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able ; the relations vehemently urge him to go on calling upon these gods, and they also join him. Eight or ten voices at once are heard thus employed. If the doctor be present, and should declare that the patient is on the eve of expiring, he tells them to let the patient down into the water up to the middle. His friends, when there is no doctor, attend to this according to their own judgment. After being thus immersed, they spread the mud of the river on the forehead, breast, &c. of the dying man, and with the finger write on this mud the name of some deity; they also pour some water down his throat; shout the names of different deities in his ear, and by this anxiety after his future happiness hurry him into eternity, and in many cases, it is to be feared, prevent recovery where it might reasonably be hoped for. If the person, after lying in the water some time, should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and are carried home again; but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness many are actually murdered by these violent means of sending men to Gŭnga.

If a Hindoo should die in his house and not by the river side, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

It is common when a near relation is dead, for the women to go near the corpse, and make a loud and mournful crying for some time. Under misfortunes, the Hindoos give themselves up to a boundless grief, having neither strength of mind, nor christian principles, to serve as an anchor for the soul amidst the storms of life.

When a woman is overwhelmed with grief for the death of her child, she sits at the door, or in the house, or by the side of the river, and utters her grief in some such language as the following:

"Ah ! my Hŭree-das ! where is he gone—Ah ! my child ! my child !
"My golden-image Hŭree-das who has taken—Ah ! my child ! &c.
"I nourished and reared him, where is he gone—Ah ! my child ! &c.
"Take me with thee—Ah ! my child ! &c.
"He played around me like a golden top—Ah ! my child ! &c.
"Like his face I never saw one—Ah ! my child ! &c.
"Let fire devour the eyes of men*—Ah ! my child ! &c.

* When people saw the child they said—"O what a fine child !" "What a beautiful child !" &c. To the evil eyes (desires) of her neighbours she attributes the loss of her child, and she therefore prays that, as fire catches the thatch and consumes the house, so the eyes of these people may be burnt out.

"The infant continually called Ma! Ma! (Mother! Mother!) Ah! my child! &c.
"Ah! my child; saying Ma! come into my lap. Ah! my child! &c.
"Who shall now drink milk? Ah! my child! &c.

After she has lamented in this manner for some time, perhaps a female comes, and, putting the end of her garment on the mouth of the mother, tries to comfort her, by using those arguments which a state of heathenism supplies: as, "Why do you weep? Why destroy your health. If the child had been designed to be yours, it would not have died. This is the fruit of children: they come to give us sorrow: they come not to bestow pleasure. What did the mother of Ram-krishnŭ do? Did she get her son back. Two of the sons of such a Great man died. Was *he* able to bring them back? If crying would do, why cry alone? half a dozen of us would come and assist you. Perhaps in a former birth you stole somebody's child, and now your own is gone. You set the highest value on him, and therefore you weep; but if he had been worth any thing, he would not have left you.—Go—go into the house and comfort those who are left. He was not your son; but an enemy; he has only brought sorrow upon you. You have neglected no means of keeping him alive. Why then mourn. Go, repeat the name of your guardian deity; that will do you good hereafter. Why weep for him? (the child).

To this the mourner replies: "Ah ! mother ! the heart does not receive advice. Was *this* a child to be forgotten! His forehead contained the marks of kingship. Ah! my child !—Since it was born, the master never staid in the house: he was always walking about with the child in his arms."——She now, perhaps, breaks out again more violently—"Who shall now stay in my lap !—Ah ! my child ! my child !" &c.——Poor women not unfrequently break out in vehement exclamations against the god Yŭmŭ, (death). "Ah ! thou wretch Yŭmŭ ! Was this in thy mind!"

If it be a grown up son whose death is thus lamented, the mother dwells on the support which such a son was to the family, as,

"Our support is gone—Ah ! my child! my child !
"Now who will bring roopees—Ah ! my child !" &c.

When a grown up daughter mourns for her mother, she does it in some such strains as these :

"Mother where is she gone—Ah ! my mother! my mother !
"You are gone, but what have you left for me ? Ah ! my mother ! &c.
"Whom shall I now call Mother, Mother—Ah ! my mother! &c.
"Where shall I find such a mother !—Ah ! my mother !"

These lamentations for the dead are often so loud as to be heard a great way off. Sometimes they are accompanied by tearing the

hair; beating the forehead, and rolling from side to side, as though in great agonies.

Immediately after the person is dead, and in many cases before this takes place, preparations are made to burn the body. I have seen the wood lying by the side of the sick person while he was still living. A most unfeeling action, it is true. After the person is dead, his son, perhaps, takes up a pot full of water, in a new pot, and while the priest reads the mŭntrŭ, the son puts linseed and toolsee leaves into the water, and afterwards pours it on his father's head, as a kind of offering or bathing. Then the son, throwing away the old clothes, puts upon the corpse new ones, after which one of the relations digs a hole in the earth, over which the wood is laid.* About 300lb. weight of wood is sufficient to consume a single body. The rich put sandal wood, on account of its fragrance, among the other wood of the funeral pile; a poor man endeavours to get a little. Clarified butter, and Indian pitch, are also poured upon the wood. A new piece of cloth, in which the body is wrapped, is spread upon the wood; the head is laid towards the north, and the legs brought up under the thighs. A trifle of gold is put in the mouth when it can be afforded. After this, dry rice, plantains, clarified butter, sugar, honey, sour curds, seeds of sesamum, leaves of the toolsee tree, &c. are offered in the name of the deceased, while a single mŭntrŭ

* The persons who are about to burn the body put some leaves in their mouths, and repeat a mŭntrŭ.

is read. The heir at law then lights some straw, walks round the pile three times, and puts the fire once to the mouth of the deceased, after which those present set the wood on fire all round. The fire burns about two hours. The smell is extremely offensive when no pitch is used. Three or four relations generally perform this last office for the dead. When the body is partly burnt, it may so happen that some bony parts have unavoidably fallen on the side. These, together with the skull, are carefully gathered, beaten to pieces, and consumed, yet they say, that the part about the navel, for two or three inches, never consumes, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown as far as possible into the river. The young native who told me this, said, that when he assisted to burn the body of his father, this was actually the case. He added, without the least apparent concern, that the burning made a noise like the frying of fat, and that when he beat his father's skull to pieces, to be reduced to ashes with the other bones, it contained a very large quantity of melted fat. At the close, water is brought, the whole place washed, and a gutter cut in the ground, that the water from the funeral pile and the Ganges may unite. They then fill a pot with water, cover it with an earthen bason, and put upon the bason eight kourees. They afterwards throw something at the pot and break it, spilling the water. Then, crying Hŭree-Bŭl, or Huzza ! they depart.

The persons who have burnt the dead become unclean, and cannot go to their houses till they have bathed. After shaving, bathing, and putting on new clothes, one of which is twisted like a rope, the heir at law goes home. Yet a son cannot eat or drink on the day of his father's funeral. Before they who have burnt the dead go into the house, they touch some fire prepared and placed at the door for the purpose: this is done by putting their hand on the fire, taking the leaf of the lime tree, chewing it, and spitting it out again. Near relations in the house, put on new clothes, take off their necklaces, do not comb their hair, or oil their bodies, or carry an umbrella, or ride in a palanqueen, or wear shoes or a turban. These and other actions are intended as signs of an unclean state, as well as a time of sorrow.

Those who cannot afford to buy wood, throw the body into the river, or fasten it in the earth with a stake and a cord at the side of the river, or tie a pan filled with water to the body and sink it. The bodies of those who leave no heirs but have left property, are burnt, but no one can put fire to the mouth, or perform any other funeral ceremony, except that of merely burning the body. It is considered as a great misfortune to have no male or female* relation to perform the last offices for the body. The practise of throwing

* A wife or a daughter may perform the ceremonies for the dead, but they are not considered as so meritorious as when performed by a son.

dead bodies into the river, is, in many places, a dreadful nuisance, as in case a body should float to the side of the river and remain there, it will continue to infect the whole neighbourhood till the vultures, dogs, and jackals and other animals have devoured it. The throwing of dead bodies and other filth into the river, makes the Ganges, in the neighbourhood of large towns, resemble a common sewer. Still, however, the natives drink it with the greatest appetite, bathe in it every day to cleanse both their bodies and souls, and carry it to an immense distance as the greatest imaginable treasure.

Sometimes the body is not quite burnt, on account of the want of wood, when the remains are taken up and thrown into the river.

If a person die under an evil star, a ceremony is performed to remove the evil consequences of this upon his future happiness. In this ceremony a burnt-sacrifice with clarified butter, and the worship of Vishnoo, Yŭmŏ, Ŭgnee, Shivŭ, Sōōryŭ, Vayoo, and other gods, are performed.

Among some classes of voishnŭvŭs, when the body of a person is carried to the river side on the approach of death, or after death, it is preceded by songs and music. I have heard of a Hindoo at Calcutta who, on being carried to the river side in the last stages of his illness, was preceded, at his own request, by one hundred large drums,

and a great number of friends, singing, "Chŭra" (the man's name) "goes conquering Yŭmŭ, (death)."

The yōgēēs, a class of Hindoo weavers, bury their dead, and sometimes widows are buried alive.*

The mendicant voishnŭvŭs, (voiragēēs) bury their dead by the side of the Ganges, or near the plant called toolsee, or in the house. They put some salt in the grave, and sometimes plant the toolsee upon it. They bury the corpse sitting; put toolsee leaves in the nostrils, ears, eyes, mouth, &c. ; write the name of Krishnŭ on the arms, neck, breast, forehead, and other places; put on the neck a toolsee bead roll, and a garland of flowers, and fill up the grave while playing music and singing the songs of Krishnŭ.

The burning of the body, and the accompanying ceremonies, are considered as necessary to a person's happiness after death. The regular Hindoos do not consider the burying of the dead, even by the side of the Ganges, as half so meritorious as burning them.

* For an account of this practise see vol. ii. page 527.

SECTION V.

Conversations on different subjects.

AS the conversation of the natives ofter exhibit an interesting view of public manners, I have given a specimen of one or two Hindoo conversations, which are as literal as I could make them.

I. *Betwixt two Hindoos just arrived from the Festival of Doorga.*

KRISHNŬ. Ram-das! The pōōja at Rajŭvŭ-mookoojjă's last night was very excellent.

Ram-das. What was the expense, think you?

Krishnŭ. A thousand roopees.

Ram-das. What! It did not amount to seven hundred.

Krishnŭ. Not more than seven hundred! The sweetmeats amounted to ten mŭns;* there were also fifteen mŭns of curds; three mŭns of clarified butter; four mŭns of flour; thirty mŭns of rice; five mŭns of oil; half a mŭn of wax candles; three mŭns of milk; garments to the amount of sixty roopees; ornaments presented to

* A mŭn is forty sărs, or about eighty pounds.

the image valued at eighty roopees ; brass and other utensils valued at fifty roopees ; the image cost thirty roopees ; the singers took away one hundred and fifty ; the musicians thirty roopees ; the bloody sacrifices (buffalos, rams, and goats) fifty roopees ; the fees to the officiating priests were twenty-five roopees ; fruit, roots, and other things from the market, fifty roopees ; fish, fifteen roopees ; beds, twenty-five roopees, and other things without number.* Would not all this amount to a thousand roopees ?

Ram-das. Well, there might be as much expended ; but the sweetmeats ran very short ; and the dinner was neither good nor sufficient. Many went away dissatisfied ; and others obtained nothing to eat.

Krishnŭ. It might be so—but was not the image beautiful ?

Ram-das. Beautiful ! the pupil of the eye, instead of being in the middle, was stuck at the top ; the awning over the head appeared to be falling down, and the whole image was more like a picture

* At the time of the worship of Jŭgŭnnat'hŭ at Serampore (the rŭt'hŭ pōōja) in the year 1809, the following things were presented to the idol : thirty-four mŭns of rice ; nine mŭns of split pease ; of curds, eight mŭns; milk, two mŭns ; plantains, one thousand six hundred ; pine apples, eighty-eight ; jaks, fifty ; cucumbers, one hundred ; guavas, four hundred ; cocoa-nuts, one hundred ; clarified butter, one mŭn ; sugar, thirty-five sārs ; sweetmeats, two mŭns twenty sārs ; cream, thirty sārs ; butter, two and a half sārs ; garments, four roopees ; mangoes, three roopees ; sixteen roopees in kourees ; nine roopees in pice ; three hundred and fifty-five roopees in silver. The amount of these and a few other things was about five hundred and seventy roopees. In the eight days' worship, viz. during the continuance of the festival, about one hundred and fifty roopees were expended : about one hundred and fifty bramhŭns, sixty women, and one hundred and fifty shōōdrŭs were entertained daily. The four hundred and twenty roopees which remained was divided among the proprietors of the temple.

than a proper image. Besides, Mōhŭn (the blacksmith) did not cut off the buffalo's head at one stroke: that was a great blemish in the pōōja.

Krishnŭ. You seem to have gone to the pōōja only to find fault. What did you think of the illuminations; and the assembly, was it not a grand one?

Ram-das. Yes, yes; these passed off very well; but the officiating bramhŭn was a most stupid fellow. He was obliged to be told all the mŭntrŭs of the dhyanŭ, and could go on with nothing without a prompter.

Krishnŭ. Did you take notice of the songs? How attentive the hearers were! How astonishingly well the song about Doorga was, exactly as if Hŭroo-t'hakoor had done it. All the sounds in the tune of the song about Krishnŭ too were new, and it was exactly like the language of a love-sick damsel. The words of the other songs I confess were rather low and mean.

II. *Betwixt two persons returned from a shraddhŭ.*

Ram-nat'hŭ. O! Sābŭk-ram! Well, how did Ram-mōhŭn-choudooree's shraddhŭ for his mother pass over? What kind of a company was there? How was the feast, and in what manner were the guests dismissed?

Sābŭk-ram. There was a large company, it is true, but Rammōhŭn did not obtain much honour by it.*

Ram-nat'hŭ. Well let us hear. Who was there?

Sābŭk-ram. Many learned bramhŭns were present, as Jŭgunna-t'hŭ-tŭrkkŭ-pŭnchanŭnŭ, Ghŭnŭshyamŭ-sarvvŭ-bhoumŭ, and Kanaee-nayŭ-vachŭspŭtee, of Trivānēē; Shŭnkŭrŭ-tŭrkkŭ-vagēēshŭ, Kantŭ-vidyalŭnkarŭ, and Ram-dasŭ-siddhantŭ-pŭnchanŭnŭ, of Nŭdēēya; Doolal-tŭrkkŭ-vagēēshŭ, of Satgāchā; Bŭlŭramŭ-tŭrkkŭ-bhōōshŭnŭ, of Koomarŭ-hŭttŭ, &c. &c.

Ram-nat'hŭ. Did these pŭndits enter into any disputes about the difficult points of the shastrŭs.

Sābŭk-ram. Yes. A disciple of Doolal-tŭrkkŭ-vagēēshŭ asked Jŭgŭnna'thŭ-tŭrkkŭ-pŭnchanŭnŭ, and Shŭnkŭrŭ-tŭrkkŭ-vagēēshŭ the meaning of a part of the Koosoo-manjŭlēē shastrŭ. The former attempted to explain the passage, but this disciple not understanding him, Jŭgŭnna'thŭ began to explain it to Doolal, when a violent dispute commenced, and these two pŭndits attacked each other like two tygers. Nothing but Hear, Hear, Hear, was heard, while they laid hold of each other's hands, and in vain endeavoured to obtain a hearing. This lasted for an hour and a half, and ended in mutual reproaches, and the grossest abuse, till the other pŭndits interfered and produced a reconciliation.

Ram-nat'hŭ. How did he entertain the bramhŭns? What num-

* That is, the guests went away dissatisfied.

ber of relations were there present; and how did he dismiss the guests?

Săbŭk-ram. The allowance to the bramhŭns was ample.* Five or six hundred relations were feasted; these obtained one meal of sweetmeats, and one of boiled rice. He dismissed the guests in a middling way; none went away thoroughly pleased. He gave among the poor a very large sum. I have heard that there were not less than fifty thousand poor present. He gave to each poor bramhŭn two roopees, and to shōōdrŭs a roopee each.

In the midst of the shraddhŭ, while the poor were waiting about the house to be dismissed, no less than three women were seized with the pangs of child-birth, and were delivered of three children in the open air. Ram-mōhŭn-choudooree bore all the expences usual on these occasions, and gave the mothers three or four roopees each, besides the amount of what he gave to others. Two sick persons also died during the shraddhŭ. Some got into the yard repeatedly, and received the allowance several times over.

III. *Betwixt two Hindoos, one a follower of Vishnoo (a voishnŭvŭ), and the other a disciple of one of the female deities (a shaktŭ).*

Shaktŭ. O Voishnŭvŭ-t'hakoor! You was at the festival at Ŭgrŭ-dwēēpŭ. What number of people might there be?

* The bramhŭns have an allowance of rice, oil, &c. &c. for their dinners, instead of cooked food. Each cooks for himself.

Voishnŭvŭ. There was a very large assembly; not less than a lack of people were present.

Shaktŭ. Did they all see T'hakoor-Goopee-nat'hŭ?* and what did each give? †

Voishnŭvŭ. Some gave one ana;‡ some two anas; and the rich much more, each according to his ability.

Shaktŭ. Well. What did it cost you. I suppose you had a company, whom you entertained §

Voishnŭvŭ. It cost me twenty or thirty roopees.

Shaktŭ. Why did you expend all this money? What is Ghōshŭ-t'hakoor to you?

Voishnŭvŭ. All the Ghōsais entertain people at this time; and it is what we ought to do.

Shaktŭ. What benefit will there be in feeding a parcel of women ‖ Why not entertain bramhŭns?

Voishnŭvŭ. You bramhŭns cannot bear to see any one honoured or feasted except yourselves. You can converse on nothing without reproaching others. Where is the benefit of devouring flesh and drinking spirits?

* The image. † It is usual for the relations (though poor) of the person who has a festival at his house, and for rich men, who come to bow to the image, to cast some money at the feet of the image, and then prostrate themselves before it. ‡ Two-pence. § Rich men at this festival entertain companies of voishnŭvŭ's under trees by feasting them for two days together in honour of Ghōshŭ-t'hakoor, whose shraddhŭ is performed at this time by the god of the place, Goopee-nat'hŭ.

‖ That is, the female mendicants called voishnŭvēēs, who are mostly women of loose character.

Shaktŭ. No doubt your Choitŭnyŭ and Nityanŭndŭ, the two brothers, whom you foolishly consider as the incarnations of Krishnŭ and his brother Bŭlŭramŭ, will do every thing for you, as Hŭsŭn and Hoossain, the two Mŭsŭlman brothers, for their followers.

Voishnŭvŭ. And—as your Hatsoorār-ma* will do for you, a parcel of drunkards and eaters of hogs' flesh.†

IV. *Conversation about an absent person who neglects the ceremonies of religion.*

Voikŭntŭ. How is Ram-chŭrŭnŭ? I suppose he is getting rich very fast.

Ramjŭyŭ. Yes. He brings his money home and buries it, or lets it out to usury, at an enormous interest, half an ana per month the roopee. He spends nothing except in ornaments for his wives; he omits to perform his father's shraddhŭ; and never entertains bramhŭns, or, if he sometimes gives a feast of this kind, he invites as few as possible.

Voikŭntŭ. I have heard that his sons are very loose in their conduct, and that all their married neighbours are alarmed for the

* A name of abuse given to Doorga, as the mother of Gŭnāshŭ, who has an elephant's head: hatee, elephant; soorŭ, the elephant's trunk; ma, mother.

† The bramhŭns and regular Hindoos despise the Voishnŭvŭs as an upstart sect, whose system is a departure from the old one. The voishnŭvŭs, on the other hand, reproach the shaktŭs, because some of this sect eat flesh and drink spirits.

chastity of their wives. I hear also that these sons neglect their ablutions in the Ganges, and almost all the daily duties of bramhŭns.

Ramjŭyŭ. It is but too true: this is the case, not only with his sons, but with great numbers of young people in our neighbourhood. It is plain enough that, as Junhoo swallowed Gŭnga in her descent from heaven, the kalee-yoogŭ is ready to swallow up all the religion that is left amongst us.

V. *Betwixt the two wives of one husband.*

[*A neighbour to the head wife.*] Neighbour. Why are your clothes so dirty, Ma?

Head-wife. O T'hakhooranēē! why do you ask me that? What are dirty clothes or clean ones to me?

Neighbour. Why! Why! Why!

Head-wife. I am nothing;—I am not wanted.

Neighbour. True. What can you do? You are not of a cast to quarrel; such are always imposed upon; and you have to do with those of low extraction.

Head-wife. T'hakhooranēē! If I were to tell you all, you would clap your hands to your ears!—She gets up at eight o'clock. She imagines that there is no work for her; that the slave [meaning the

head-wife] will do all. As soon as up, she goes and washes her face, and looks in the glass* if her teeth be clean; after which she sits down and eats. Then she anoints her body with oil† and turmerick, and prepares for bathing. After bathing she returns home, and putting on her clothes like a lewd woman, goes backwards and forwards before the master, laughing and gigling.

[*The second wife overhears this conversation while sitting in another room, and comes up with the greatest fury.*] Second-wife. What! you devourer of your brother! Do you reproach me in the presence of others? Why don't you take your husband? Do I forbid you? You strumpet!‡ I shall never be happy till I put the rice for your shraddhŭ on the fire. You procuress of abortion!—

* The looking-glass of the poorer Hindoos is about as large as the ball of the hand. The worst kind costs about three farthings.

† The Hindoos say, that oil keeps the skin soft, and contributes to the health of the body. It is a common saying, that oil, water, and sunshine contribute greatly to the strengthening of the body: hence they put a child in the sun soon after it is born, and continue to do so daily for three or four months, to dry up the superfluous juices, and make the bones hard.

‡ Hindoos of the highest cast, both male and female, descend to the meanest terms of abuse in their quarrels.

SECTION VI.

Remarks on Country Scenery, made during a journey.

THE corn is in full growth on both sides the river. As we pass along in the boat, here we see a monkey carrying its young one under its belly, and there others dancing and grinning at us on the trees. Here a large alligator appears floating near the side; there we hear a poor fellow crying—"An alligator has run away with my son!" Here men, women, and children are bathing together; there several men are sitting by the side of the river, with their rods and lines, and others with their nets and their boat, fishing. Here a number of people are assembled in the open field keeping a market; there a man is ferrying a number of persons across the river, the boat crammed as close as possible with people, and things to sell. Here we see a Mŭsŭlman temple mouldering away; there some Mŭsŭlman graves, built with brick, and hastening to ruin. Here the reapers are cutting the harvest; there a boy or two are driving a herd of cows. Here we see some boatmen cooking, and eating their dinner off plantain leaves laid upon the ground; there a man is ploughing

with two bullocks. Here we see an adjutant* stalking along the side of the river, and thrusting his long thick bill among the weeds in search of fish; there we see the paddy birds† white and brown, slily watching the fish as they pass by, and there is the fine plumed king-fisher darting on its prey. Here the bats, as large as crows, are flying to the adjoining cluster of trees; there the swallows enter their nests in the holes of the banks. Here the ascending lark reminds us of English fields; and there the vultures, devouring a human body, fill the mind with sensations of disgust. Here four or five relations are burning a dead body on the bank, the smell of which, blown into the boat, almost choaks us; there a bramhŭn sits with his bit of clay called Shivŭ-lingŭ, worships it with flowers, incantations, &c. washes his poita, offers water to his deceased ancestors, bathes, and then returns home. Here lies a greasy pillow, a water pot called a koolsee, the remains of a fire, and of a bamboo bedstead, which indicate that in this place a dead body has been burnt; there sits a fisherman on his small boat, rowing and steering with his foot, and with both hands holding the hooka, or pipe, to his head. Here stands a woman washing a piece of cloth, by dipping it in the river and beating it on a slanting board; three, four, or five women, with koolsees on their hips, are carrying water home.

* Ardea Argala. These birds are very numerous in Calcutta, and the inhabitants, I am told, are forbidden to kill them. They are certainly very useful in contributing to remove offensive carcases, bones, &c.

† Two species of Ardea.

Here a tortoise bounces into the river from the side, and there a bird of the heron kind stands on a dead tree fallen by the side of the river, and, spreading its wings, dries them in the rays of the sun. Here a float of timber, and there a float of bamboos, are carried down by the current, while the men, standing upon them, with bamboos in their hands, push them from the side, and keep them from rushing against the boats as they pass. Here clusters of trees indicate that we approach a village; there miles of long grass, swamps, and sheets of water, with wild ducks, and every species of game, remind us of the periodical rains which inundate the country. There grow the tall slender cocoa-nut, betle nut, and toddy trees, and there the wide spreading banyan or peple tree, under which hundreds of people may find shelter. Here a herd of buffaloes stare in a wild stupid manner, and there is the elevated stage, thatched over, where the keeper of the field takes refuge. There graze two or three goats, and here fly a drove of saliks,* whose notes are like the blackbirds.—Let us enter the village. Here goes a woman with her garment drawn over her face, with a child sitting on one hip and a jug of water on the other; there goes another woman with a jug of water resting on her hip, and a child on her shoulder. Here a dog, half-tamed, half-wild, molests you; there all the inhabitants come out to stare at the stranger. Here the women, peeping through the cre-

* These birds are of three or four species, and though called minas are distinct from them.

vices of the doors and windows, shew that their minds are in a state of fear and eager curiosity; there the naked children, almost covered with dirt and mud, run from the approach of a white man. Here sits a man at the door cleaning his teeth with a piece of stick;* there comes a man with his brass water-pot in his hand after having been in a neighbouring field. This house contains an oil-mill; there is the village shop where sweetmeats, oil, spices, wood, betle, tobacco, &c. are sold. In that corner is the village barber, sitting on his hams, and shaving one of his neighbours; and here a woman is washing the door-place, daubing it with water, mud, and cow-dung. Here a woman is sticking cakes of cow-dung on the wall to dry; and there another woman is cleansing rice from the husk by bruising it with a pedal. Here is the temple of the Shivŭ-lingŭ, in honour of which each Hindoo as he passes raises his hands to his head, making a bow; there is a place raised like a grave, or a monument to a Mŭsŭlman peer (saint) where the Mŭsŭlmans make their offerings. Here two begging voiragēēs, going from house to house, sing songs about Krishnŭ, with a small earthen pot in their hands to collect the rice or kourees which may be given them. There goes another beggar with his legs swelled, and his fingers and toes eaten off, by the leprosy. Here is the village school under a tree, the boys writing the alphabet with a stick or their fingers in

* The Hindoos profess to admire a person's teeth when daubed with the black powder with which he cleans them.

the dust, or chanting out the sounds in miserable concert; and there sits a bramhŭn reading aloud with a book before him, bending his body backwards and forwards as he reads. Here are boys flying their kites; and there a few idle fellows are playing at small game with kourees. There some young people are playing at catching one another, and here an old man sits repeating the name of some god while he counts the beads of his necklace. Here some loose fellows have got two rams, and are going to let them dash their heads together, to produce a little miserable fun; and there two women are scolding one another, and letting out all the secrets of their families, while they seem spent with fury; yet they never come to blows. Here sit a group of old men and children on the east side of the house, warming themselves from the morning sun, and there goes a man with a bear in a string and two or three little monkies riding on its back, for a shew.

SECTION VII.

A Miscellaneous Collection of Facts respecting the Manners of the Hindoos.

AMONG the Hindoos, both bramhŭns and shōōdrŭs, formal agreements of friendship and affection betwixt two individuals are very common. When these agreements are contracted, certain things are done to ratify them: they agree upon a name by which to call each other, as bŭndhoo, moitrŭ,* sangatŭ,† &c.; they present to each, and sometimes to the families of each, suits of clothes, sweetmeats, and make feasts for each other. Persons going to the temple of Jŭgŭnnat'hŭ in Orissa sometimes make agreements of friendship there, and ratify them by presenting to each the sacred food, the orts of Jŭgŭnnat'hŭ. When two females thus enter into an agreement of friendship, they give a name to each other, as soi,‡ or vŭkŭlŭphoolŭ,§ or mŭkŭrŭ,‖ or dākhŭn-hasee,¶ &c.

These friendships arise out of mutual attachment, (often suddenly

* Friend. † Companion. ‡ This word intimates that they will each consent to what the other proposes. § The flower of the vŭkoolŭ. ‖ A sign of the zodiac. ¶ This word intimates that the sight of each other would produce laughter.

formed,) and not from any motives of self-interest, as might be supposed. The cast does not prevent a bramhŭn and a shōōdrŭ from entering into such an alliance.

When a Hindoo wishes to remove the doubts of a person who suspects his want of affection, he sometimes takes a hot coal, and, looking on the other, lets it lie on his arm, burning his flesh, till the other entreats him to take it off.

The Bengalee towns are not divided into streets, but into divisions of east, west, north, south, and middle. In one part the Hindoos reside, in another Mŭsŭlmans, in another native Portuguese. The Hindoo part is subdivided, and the different parts contain bramhŭns, kaist'hŭs, weavers, oil-makers, washermen, barbers, husbandmen, potters, &c. These divisions are not very exactly observed, though in large towns the names and something of this custom may be perceived.

When two persons of the lower orders of Hindoos quarrel, if one should strike another, the person injured appeals to the spectators, and taking hold of their feet, says, "You are witnesses that he struck me." Some of the spectators, unwilling perhaps to become witnesses, say, "Ah! don't touch our feet;" or, the injured party

takes a corner of the garment of each one present, and ties it in a knot, saying, "You are witness that he struck me."

All the Hindoo large towns contain market-places (bazars); some contain several. These market-places have many shops called Moodee-dŏkanŭs, at which a variety of things are sold, as rice, split pease, salt, oil, clarified butter, flour, wood, earthen ware, lamps, fruits, mats, sugar, sweetmeats, treacle, betle, &c. There are separate shops for wood, salt, cloth, earthen ware, brass utensils, rice, pease, oil, ornaments, tobacco, sweetmeats, shoes, spices, &c. The bankers sell kourees, try and change money, buy and sell old ornaments, &c. The moodee and confectioners' shops are most numerous. The Hindoo shops are mostly of mud, but in very large towns many are of brick.

Besides these shops, where things are daily exposed for sale, the Hindoos have also market-days (hatŭs). The sellers and buyers sometimes assemble in an open plain; but in general they are held in market-places. The noise in a market-place in England is comparatively little; but the noise of the Bengalee hatŭ may be heard at half a mile distance, as though a thousand voices were sounding at once.

The Hindoos connect religious ceremonies with their public fairs,

and in consequence vast crowds assemble, and worship the god and buy a horse, or other things brought for sale, at the same time.

In those parts of Bengal where articles of consumption sell the cheapest, their prices are nearly as follow: Rice, per mŭn,* 12 anas; wheat, 1 roopee; barley, 8 anas; pease, 6 anas; salt, three roopees; mustard oil, 5 roopees; clarified butter, 10 roopees; sugar, 4 roopees; treacle, 1 roopee 8 anas; pepper, 6 anas per sār; nutmegs, 16 roopees per sār; milk, 1 mŭn and half, per roopee; curds, ditto; butter, 10 anas a sār; bread 20 loaves (8 sārs) the roopee. *Live Stock*, a milch cow, 5 roopees; a calf, one year old, 12 anas; a good bullock, 8 roopees; a bull, 4 roopees; a milch buffaloe, 20 roopees; a ram, 12 anas; a common sheep, 8 anas; a he-goat, 8 anas; a milch goat, 1 roopee; a young goat or lamb, 4 anas; fowls, 50, geese, 1, and ducks, 10, the roopee; fish, per mŭn, 12 anas; a turtle, 5 anas;† eggs, 100 the roopee; pigs, middling size, 8 anas each; a good Bengal horse (tatoo,) 16 roopees; a wild deer, 1 roopee; a turkey,§ from 4 to 6 roopees; a peacock,‡ 2 anas; rabbits, 8 anas a pair; porcu-

* A mŭn is about 80 pounds; 40 sārs make one mŭn; a roopee is 2s. 8d.; an ana, 2d.

† The common river turtle is frequently caught by the line. Some bramhŭns eat it.

‡ Wild peacocks are very numerous in some parts of Bengal.

§ Turkies are no where met with far from Calcutta unless carried by Europeans.

pines,* 6 anas a piece; a boy, 3 roopees; and a girl, 2 roopees.†—It ought to be observed, however, respecting the above prices, that in the neighbourhood of Calcutta things are much dearer. In the district of Dinagepore many articles of prime necessity are very cheap.

The coins which circulate in Bengal are, the gold-mōhŭr, value 16 roopees; half-mohŭrs, quarter-mōhŭrs, two roopees and one roopee (gold pieces;) roopees, half roopees, quarter roopees, half quarter roopees, and one ana pieces (silver); copper pisas, three and a half of which pass for an ana, half pisas, and quarter pisas; and shells called kourees; 5760 of the latter sell for a roopee. These kourees are brought from the Maldive islands. Labourers among the native masters are paid daily in kourees; the daily market expences are paid with these shells, and they are given in alms to beggars, as well as used on other occasions. A shop-keeper as stoutly refuses a kouree with a hole in it, as another man does a counterfeit roopee. The gold and silver coin are very frequently counterfeited. The coiner is not, however, punished with death.

* The flesh of this animal is offered up in the shraddhŭ, and eaten both by bramhŭns and shōōdrŭs.

† Boys and girls for domestic servitude, are frequently bought and sold in some parts of Bengal. They are always the children of parents who know not how to maintain them; and they are treated, in general, I believe, with great humanity. When they grow up, they frequently run away, and are seldom sought after.

The Hindoo women are excessively fond of ornaments, which they fasten on the head, hair, forehead, ears, nose, neck, arms, wrists, fingers, waist, ancles, and toes. That on the forehead, is fastened with wax; the nose-ring is sometimes very large, hanging down to the chin. When thieves break into a house in the night, they frequently tear these nose-rings off, as they are about to decamp with the plunder, while the women are asleep. This partiality to ornaments is not however confined to females: rings on the wrists are very common amongst boys, and silver and gold rings on the fingers are almost universally seen on the hands of the men, rich and poor. Servants and labourers very commonly wear rings; and where a silver one cannot be raised, a brass one supplies its place.

The following description of Hindoo females, though written respecting those living in another part of India, is so just that I have thought it right to copy it. Bartolomeo is certainly one of our best writers on Hindoo manners and customs. "Till their thirtieth year, they are stout and vigorous; but after that period, they alter much faster than the women in any of the nations of Europe. Early marriage, labour, and diseases, exhaust their constitutions before the regular time of decay. They are lively, active, and tractable; possess great acuteness; are fond of conversation; employ florid expressions, and a phraseology abundant in images; ne-

ver carry any thing into effect till after mature deliberation; are inquisitive and prying, yet modest in discourse; have a fickle inconstant disposition; make promises with great readiness, yet seldom perform them; are importunate in their requests, but ungrateful when they have obtained their end; behave in a cringing obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority; and assume an air of calmness and composure when they acquire no satisfaction for an injury, but are malicious and irreconcileable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themselves with law-suits, because they preferred the gratification of revenge to every consideration of prudence."

The Hindoo writers are sometimes very singular in their comparisons, as well as in their taste. A woman is said to move very elegantly when she walks like a goose or an elephant; a man is described as very handsome, when his face is like the full-moon; the eyes are considered as very beautiful if they are like those of a deer; the eye-brows are praised if they are like a bow; the thighs and legs are commended if they are taper like the snout of an elephant; a handsome waist must be like that of a lion; or, I should suppose, like that of an ancient European old maid, when she had been completely laced in. The teath are very beautiful when like the seeds of the pomegranate; the nose, when like the beak of a

parrot; the hands and feet, when like the water-lily; the hair, when black as a cloud; the chin, when it resembles a mangoe; the lips, when like the fruit tālakoochŭ.

The Hindoos say respecting a water spout, that the elephants of the god Indrŭ are drinking; the rainbow they call Ramŭ's bow; a whirlwind is caused by ærial beings called pishachŭs. They say that thunder is occasioned by Indrŭ's hurling his thunderbolts at the rakshŭsŭs, who come to drink the water of the clouds, and that the lightning arises from the sparks of these thunderbolts. Some say, that the ring round the moon arises from the splendour of the planets (gods), who sit there as the counsellors of Chŭndrŭ (the moon).

On many occasions the Hindoos reproach the gods: When it thunders terribly, respectable Hindoos say, "Oh!—the gods are giving us a bad day;" the lowest orders say, "The rascally gods are dying." During heavy rain, a woman of respectable cast frequently says, "Let the gods perish; my clothes are all wet." A man of low cast says, "These rascally gods are sending more rain."

When a Hindoo is guilty of common swearing, he says, "If I lie, let me endure all the sorrow you would endure if I were to die;" but this oath is wrapped up in three words, "Eat your head."

Another says, "Touching your body, I say this." "Dōhaee Gŭnga!" is another oath; the meaning of which is, "From such a falsehood preserve me Gŭnga." "If I speak a falsehood, let me be esteemed a rascal." "If I have done so and so, I will eat my child's head." "If I have committed such an action, let me be a leper." "If I have done this, let me not see this night." "If I have gone to such a place, let me become a chŭndalŭ," &c. &c.

When a Hindoo sneezes,* any person who may be present, says, "Live," and the sneezer adds, "With you." When he gapes, the gaper snaps his thumb and finger, and repeats the name of some god, as Ramŭ! Ramŭ! If he should neglect this, he commits a sin as great as the murder of a bramhŭn. When a person falls, a spectator says, "Get up." If he should not say this, he commits a great sin.

Cries of Calcutta. These consist of fish-women, confectioners, ear-cleaners, men who take up things from wells, cow-doctors, quacks, basket-makers; sellers of fruit, butter-milk,† matches, oil, tooth-powder, wood, pounded charcoal to light pipes, the betle-nut, the juice of the date tree, womens' ornaments; Hindoo and Mŭsŭlman mendicants, &c.

* Sneezing after sickness is declared to be a sign of convalescence.

† This ought to be called whey, for it is far more like whey than English butter-milk.

Use of the toes.—It is remarkable to what excellent uses the toes are applied in this country. In England, it is hard to say whether they are of any use whatsoever. A man could certainly walk and ride without them; and these are the principal purposes to which the feet are applied in Europe. But here the toes are second-hand fingers: they are called the "feet-fingers" in Bengalee. In his own house a Hindoo makes use of them to fasten the clog to his feet by means of a button which slips betwixt the two middle toes. The taylor, if he does not thread his needle, certainly twists his thread with them; the cook holds his knife with his toes while he cuts fish, vegetables, &c. for the dinner; the joiner, the weaver, &c. could not do without them, and almost every native has twenty different uses for the toes. It is true, I have heard of a maimed sailor in England writing with his toes, which is rather more than what I have seen done in this country; but yet, this is only another proof of what might be done, even with the toes, if necessity should arise to make us set our wits as well as our toes to work.

A perplexing case.—The astrologer (doivŭgnŭ) looking at a sick Hindoo, says, he is under the influence of such an evil star: he ought to perform the worship of the nine planets. A bramhŭn examines his case and says, he is suffering for the sins of a former birth: there is no remedy. A physician feels his pulse, and says, This man has got a fever; he ought to take some medicine.

The Hindoos make ink with common soot and the water in which burnt rice has been soaked. Another kind is made with oil lamp-black, and the water in which burnt rice has been soaked. Both these kinds are very inferior. A third sort is made with amŭlŭkēē,* and hŭree-tŭkēē,† which are steeped in water placed in an iron pan. After these ingredients have been soaked for some time, the water is drained off, and poured upon some catechu, and then placed in the sun, where it is now and then stirred for two or three days: the maker next puts some pounded sōhaga‡ into it; and then it is ready for use. When the Hindoos write upon the leaves of the talŭ tree, they use ink prepared like the second sort, mixing lac with it.

Hindoos never go across a rope which ties an animal, nor across the shadow of a bramhŭn, or an image. This is a rule laid down in one of the shastrŭs, without any reason being assigned for it. We may suppose, however, with respect to the shadow of a bramhŭn or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

Natural Curiosities. The insect called the fire-fly exhibits a beautiful appearance in this country in a dark evening. When a vast number of these flies settle on the branches of a tree, they illuminate

* Emblic myrobalan. † Yellow myrobalan. ‡ Borax.

the whole tree, and produce one of the most pleasing effects in nature.—The birds'-nests hanging on trees are some of the most curious productions of instinct I have ever witnessed. One kind, which is mostly suspended on the branches of the talŭ tree, contains a long entrance to the middle room, and at the top of that the nest, inclosed and supported by a belt. Another kind is like the common nests, but has actually a trap door to it, which the bird lifts up with its beak as it enters, and which falls down of its own accord after the bird has flown out. Another kind of hanging nest, equally if not more curious, is made with fine moss and hair, and inclosed in large leaves, actually sewed together by the bird* with a kind of thread as though done by a taylor.—The hornet, bee, and wasp, in this country, often make their nests in trees, though they are to be found also in other situations. One species of ants also makes very large nests in trees. The great bats, called by the Hindoos vadoorŭ, are very numerous in many parts of Bengal; and devour some kinds of fruits in such a manner as to leave scarcely any thing for the owner.—Some pools in this country are so full of leeches that it is dangerous to bathe in them, and I have heard of the most painful and ludicrous effects taking place on the bodies of persons who happened to descend into these pools.

Amongst all the other singular acts of religious merit performed

* The taylor bird.

by the Hindoos, that of teaching parrots to repeat the name of a god is one of the most singular. It is considered as bringing great benefits both on the teacher and his scholar. The parrot gets to heaven, and so does its master. Numbers of Hindoos, particularly on a morning and evening, may be seen in the streets walking about with parrots in their hands, and repeating aloud to them "Radha-Krishnŭ, Radhŭ-Krishnŭ, Krishnŭ, Krishnŭ, Radha, Radha," or "Shivŭ-Doorga," or "Kalēē-tŭraou."* Some are thus employed six months, others twelve or eighteen, before the parrot has learnt his lesson. The merit lies in having repeated the name of a god so great a number of times.

Another act of merit, among the Hindoos, is that of reading a book, even though the person should not understand it. The love of learning for its own sake is unknown in Bengal: a Hindoo, if he applies to learning, always does it to get roopees—or heaven. When a Hindoo opens one of the shastrŭs, or even an account book, he makes a bow to the book. A shop-keeper, when he is about to balance his books, uncertain how the balance will fall, makes a vow to some god, that if by his favour he should not find himself in debt, he will present to him some offerings.

The music of the Hindoos is as rude as the antiquity of their

* That is, "Kalēē, save."

manners and customs might lead us to expect. Yet I once saw (what the man himself perhaps thought an improvement) a Hindoo playing on a common flute with his nose. Some Hindoos, who have only one child, fast a whole day if they hear a flute played in the day time. The cause of this superstitious practice I have not been able to discover.

When a sum of money or any thing else has been stolen from a house, and it is pretty certain that some person of the house is the thief, the Hindoos, in some places, rub the thumb nails of all the persons in the house, and the name of the thief becomes legible on the nail of the offender!

Boats. In some places persons are ferryed across rivers in boats made of excavated trees. Two or three of these, fastened together, with a matted roof, make a tolerably commodious boat.

Hindoo Compliments. The most fulsome panegyric accompanies the addresses of a Hindoo to his superior. I give a specimen: "Sir, you are Holiness incarnate." "O! Sir, your name is gone all over the country; yea from country to country." "As a Benefactor you are like Kŭrnnŭ."* "You are equal to Yoodhist'hirŭ† in your re-

* Kŭrnnŭ, the brother of Yoodhist'hirŭ, was very famous for his liberality.

† King Yoodhist'hirŭ is on all occasions mentioned as a person the most tenacious of truth of any Hindoo that ever lived, and yet he was sent to hell for lying.

gard to truth." "You have overcome all your passions." "You are golden-tongued." "You speak sweet words." "You shew due respect to all." "You are a sea of excellent qualities." "You are devoted to the service of your guardian deity." "You are the father and mother of bramhŭns, cows and women."

When two Hindoos meet, after a short absence, the inferior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterwards ask of each other's welfare. The inferior replies, "Through your favour I continue well;" or, one says to the other, "Say—is all well?" The other replies "As you command; all is well." Or he asks, "How? Is the house well?" meaning the family. When a bramhŭn happens to sit near another bramhŭn, a stranger, he asks, if he is speaking to an inferior, "What cast are you?" The other replies, "I am a bramhŭn." "To which line of bramhŭns do you belong?" "I am a rarhee bramhŭn." "Of what family?" "Of the family of Vishnoo-t'hakoor."*

The Mŭsŭlmans, in many of their customs, act the very reverse of the Hindoos: the Hindoos bathe with their faces towards the

* Some families, for a number of generations, are called by the names of distinguished ancestors.

east or north; the Mŭsŭlmans, looking towards the west;—the Hindoos wear white clothes; the Mŭsŭlmans blue;—the Hindoos leave a lock of hair behind, but the Mŭsŭlmans shave the whole head;—the Hindoos cannot perform any religious ceremonies till their ears have been bored; the Mŭsŭlmans do not bore the ears at all;—the Hindoos wear necklaces, the Mŭsŭlmans universally avoid them;—the latter will not place their food on a dish in the same way the Hindoos do;—they eat those kinds of food which are particularly forbidden to the Hindoos;—a Hindoo never eats with his head covered, but a Mŭsŭlman is scrupulous to have his head covered when he eats;—the Mŭsŭlmans do not wash after eating, which the Hindoos are very careful to do;—the Hindoo weddings take place in the night; the Mŭsŭlman weddings in the day. Some of these circumstances are no doubt accidental, but others are probably done with design, to prevent the two casts from mixing. The Mŭsŭlmans, in very many things, have however greatly approximated towards the Hindoos, and though they do not like each other, yet the ancient antipathy is greatly lessened: the Mŭsŭlmans crowd with the utmost eagerness to idolatrous shews, and numbers are actually employed to sing and dance before the idols.

A bramhŭn may eat food which has been defiled without his knowledge; or that which, in case of doubt, he purifies by sprinkling water upon it, or that which is commended by others.

Schools. Almost all the larger villages in Bengal contain schools for teaching children to write and cast accounts. Hindoo children learn their letters by writing them, never by pronouncing the alphabet, as in Europe. About the age of five years a child goes to school. At first he writes the letters with chalk on the ground; next on the leaf of the talŭ tree, with a pen made with a reed. Next he writes on a plantain leaf. He first makes the simple letters; then the compounds, then the names of men, villages, animals, &c. and then the figures. While employed in writing on talŭ leaves, all the scholars stand up twice a day, with an elder boy as their guide, and repeat the tables, ascending from kourees to gŭndas, from gŭndas to voorees, from voorees to pŭnŭs, and from pŭnŭs to kahŭnus. During school hours they also write on the talŭ leaf the strokes by which these numbers are defined. They next commit to memory an addition table, and count from one to a hundred. After this, on green plantain leaves, they write easy sums in addition and subtraction of money; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with rŭtees, and ending with mŭnŭs. The elder boys learn the forms of writing letters, agreements, &c.—The Hindoo schools begin early in the morning and continue till nine or ten; then the scholars go home for half an hour to eat; they return about three, and stay till evening. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree; some-

times the truant is compelled to stand on one leg holding up a brick in each hand, or to have his arms stretched out, till he is completely tired. These school-masters are generally respectable shōōdrŭs, but in some instances they are bramhŭns. Their allowance is very small: when children first go to school, about a penny a month and one day's provisions are given to the master. When they write on the palm leaf, two-pence a month is given; after this, as the boys advance in learning, four-pence and eight-pence.

Shews.——The Hindoos make shews of learned cows, of bears, monkies, large goats, gods and other images, little men, &c. A cast called vajees perform different feats of slight of hand, tumbling, &c. They travel in hordes, like the gypsies, staying for a few days or weeks in one place. They make a kind of encampment; their huts are made with reeds or leaves fastened to bamboos and brought upon the ground like the sides of a roof.

Letters.—The following is a specimen of a Bengalee letter of invitation to a festival:

শ্রীশ্রীহরিঃ ।—

শরণং ।—

সোম্য শ্রীরামমোহন দেবশর্ম্মণঃ প্রণামা নিবেদনঞ্চ বিশেষঃ ১৭ আশ্বিন শুক্রবার শারদীয়া পূজা হইবেক মহাশয়েরা কলিকাতার বাটীতে আসিয়া প্রতিমা দর্শন করিবেন ও তিন দিন প্রসাদ পাইবেন পত্রদ্বারা নিমন্ত্রণ করিলাম ইতি। তারিখ ১৪ আশ্বিন।—

Translation.

Shrēē Shrēē Hŭree.

My Preserver.

I Ram-Mōhŭn-dāvŭ-shŭrmŭnŭ, who am supported by thee, with respect make this request:

On Friday the 17th of Ashwinŭ will be the dewy season festival. You will please to come to the house in Calcutta, and see the image, and partake of the offerings three days. By this letter I invite you. This. 14th Ashwinŭ.

Letter from a Mother to her Son.

Shrēē Shrēē Ramŭ.

My Protector.

To the fortunate Hŭree-nat'hŭ-bŭndyōpadhyayŭ, my son more beloved than my own life. Long life to thee. To thee I write as follows:

The highest of blessings, yea let a multitude of such blessings rest on thee. More particularly; I am happy in always thinking of thy prosperity. I received thy letter, and am become acquainted with its contents. I received one hundred roopees which you sent by Ram-Mōhŭn-sānŭ; and have expended it in the manner directed, as you will perceive.

You write, that your employer does not give you leave to be absent, and that therefore you cannot come to be present at the festival of Shrēē Shrēē Eeshwŭrēē.* This is very strange. It is now almost three years since you went from home. You are my only son; I am constantly full of anxiety to see you; therefore you must speak to your employer, that he may without fail let you come to the festival, otherwise before the festival I shall come all the way to see you. What more shall I write?

The Answer.

Shrēē Shrēē Doorga.

I Hŭree-nat'hŭ-dāvŭ-shŭrmŭnŭ, your servant, bowing innumerable times, respectfully write. Through your blessing, my present and my future happiness are secure.

I received your letter, and am become acquainted with the particulars; but you do not write what things are prepared for the worship of Shrēē Shrēē Eeshwŭrēē: please to order it to be written. You write, that unless I come to the festival, you will come even thus far to see me. What can I do? My employer does not grant me leave to come; he is a very wicked fellow. He drinks spirits. I dare not repeatedly ask him for leave of absence. Who knows but he may be angry. Therefore I write. Be not on any account

* The goddess Doorga is here understood, though the word Eeshwŭrēē signifies merely a goddess.

anxious about me. I am well in every respect. As soon as I get leave, I will hasten home. This.

Directions upon the above three letters.—1. To my supporter Ramŭ-chŭrŭnŭ-bŭndyōpadhyayŭ Mŭhashŭyŭ's excellent feet, I write this. 2. To the fortunate Hŭree-nat'hŭ-bŭndyōpadhyayŭ, my son, more beloved than my own life. Long life to thee. To thee I write as follows. 3 To my mother, the worshipful goddess Shrēē-Mŭtee, to your water-lily-like feet, possessed of the fortune of Shrēē.

Before the entrance of Europeans into India there was no post. Letters, &c. were always sent to a distance by private messengers. The native merchants and others are however now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

Fortune-tellers.—These are the doivŭjnŭ bramhŭns. They go from house to house, proposing to tell fortunes. Sometimes they stop a person in the street, and tell him some melancholy news, as, that he will not live long. The poor superstitious Hindoo, firmly believing that these people can read the fate of a man in the palm of his hand, or in the motion of the stars, and that they can avert disasters by certain ceremonies, gives them his money. By

such means as these the doivŭjnŭ bramhŭns get a scanty maintenance.——So credulous are the Hindoos, and so firmly do they believe in the efficacy of mŭntrŭs, that charms may be seen on the arm, neck, waist, or leg, of almost every person you meet.

Songs.—The songs of the Hindoos, sung by individuals on boats and in the streets, as well as those sung at religious festivals, are intolerably offensive to a modest person. This disposition to lewdness appears in almost all the customs of the Hindoos: when men are employed about the most trifling concerns, as to pull a piece of timber, or any other bulky substance along, they animate each other by vociferating certain sounds, some of which are disgustingly obscene. —I give a specimen of one or two of their most innocent songs, as exhibiting a part of their public manners.

SONGS.

By a disappointed Worshipper. Addressed to Doorga.

O unmerciful daughter of the mountain,
To what extent, O Ma !* wilt thou shew thy father's qualities;†
O Ma ! thou art the wife of the easily-pleased (Shivŭ);
Thou art merciful—the destroyer of fear—

* Ma, mother. † Doorga is considered as the daughter of the mountain Himalŭyŭ. Himŭ signifies cold.

Thy name is Tara,* why art thou then so cruel to thy disciple?
O Ma! Thou bindest my mind with the cord of delusion, and givest it sorrow.
Being a Mother, how canst thou be so cruel!
Looking with thy compassionate eyes, give wisdom and holiness to thy forlorn (one),
Loosing me from the bonds of this world, save.

Another, by a forsaken Mistress.

In this unlawful love my heart is burnt to ashes;
Sweet in the mouth, but hollow like a cucumber.
Giving me the moon in my hand,† only sorrow surrounds me.
As the end approaches, sorrow increases; seeing and hearing I am become deranged.
Chorus. In this unlawful love, &c.

Another, by a lover to his Mistress.

Why, full of wrath, do you not examine?
Why, my beloved, do you dishonour me?
If you are out of my sight for a minute,

* Tara, saviour.

† The meaning of this is, I thought I had obtained something wonderful, but I am overwhelmed in disappointment.

I die of grief; I consider this minute one hundred yoogŭs.*
As the bird Chatŭkŭ sips no water but that of the clouds,
And without this water dies—so am I towards thee.
Chorus. Why, full of wrath, &c.

Another. Krishnŭ and the Milk-maids.

He, on whose feet Brŭmha meditates, and worships with the water-lily; he who is the riches of Gōlŭkŭ,† the milk-maids of Vrŭjŭ seek as a cow-herd.

Oh! beloved Radha! for this fault thou wilt lose the flute-playing (Krishnŭ). Ye foolish milk-maids; ye know him not. Burning with the pains of absence, and reduced to distress, you will wander up and down weeping for Gōvindŭ (Krishnŭ).

See! He whose excellencies excite Narŭdŭ, overcome with love, to sing; Shivŭ to dance; Doorga to clap her hands; Nŭndee to beat his cheeks;‡ the tyger's skin to fall from Shivŭ's back, and at hearing the sound of whose name, Hŭree, Hŭree, the top of Koilasŭ trembles;—(this Krishnŭ) the milk-maids of Vrŭjŭ call, day and night,

* The sŭtyŭ yoogŭ was 1,728,000 years.

† Gōlŭkŭ is the heaven of Krishnŭ.

‡ A sound of joy produced by striking the cheek with the thumb.

by the name of the butter-stealer.* *Chorus.* Oh ! beloved Radha ! for this fault, &c.

O beloved ! (Radha), that Krishnŭ, the mark of whose foot is impressed on millions of holy places, as Gŭya, Gŭnga, &c. ; from the hairs of whose body, Indrŭ, Yŭmŭ, Sagŭrŭ, Prit'hivēē,† &c. arose; and whose tŭpushya, the gods, descending in chariots, perform with fasting ; this Krishnŭ, to appease thy anger, thou causedst to fall at thy feet‡ in the wilderness of Nikoonjŭ. *Chorus.* Oh ! beloved Radha ! for this fault, &c.

Dhroovŭ, the moonee, became a yōgēē, to obtain the dust of his feet, who came and laid hold of thine ; he whom Brŭmha and all the gods desire, is in your eyes a common man. Hear, O beloved, he, putting his garment over his neck, spoke to thee with sweet words. You knew him not ; but you will know at last. *Chorus.* Oh ! beloved Radha ! for this fault, &c.

* Krishnŭ is charged with stealing butter from the houses of the milk-men, when a boy.

† The earth. ‡ On one occasion Krishnŭ fell at Radha's feet to remove her jealousy.

SECTION VIII.

Illustrations of Scripture from Hindoo Manners and Customs.

Genesis xv. 2. "And Abram said, what wilt thou give me, seeing I go childless?" The anxiety of Jewish parents to obtain children was not greater than that of the Hindoos, as the reader will perceive in several parts of this work: amongst them the want of children renders all other blessings of no esteem.

Genesis xvi. 3. "And Sarai, Abram's wife, took Hagar, her maid, and gave her to her husband Abram to be his wife." There are instances of Hindoo women, when barren, consenting to their husband's marrying a second wife for the sake of children. Second marriages on this account, without the consent of wives, are very common.

Genesis xviii. 4. "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And he stood by them under the tree; and they did eat." Nothing is more common in this country than to see travellers and

guests eating under the shade of trees. Even feasts are never held in houses. The house of a Hindoo serves the purposes of sleeping and cooking, and of shutting up the women. It is not used as a sitting or a dining-room.

Genesis xxiv. 4. "Thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac." A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons. See the article on marriage.

Genesis xxiv. 11. "The time that women go out to draw water." In Bengal it is the universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town daily, going to fetch water with the pitchers resting on their sides. Women frequently carry water home on their return from bathing.

Genesis xxiv. 33. "I will not eat until I have told mine errand." Abramhŭn sometimes goes to a house, sits down, and refuses to eat till he has obtained the object he has in view.

Genesis xxiv. 60. "And they blessed Rebekah, and said unto her, Thou art our sister: be thou the mother of thousands of mil-

lions," &c. Similar addresses to a daughter when she is going from her father's house to live with her husband are very common among the Hindoos; as, "Be thou the mother of a son." "Be thou the wife of a king," &c.

Genesis xxviii. 18. "Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." The bramhŭns anoint their stone images with oil before bathing, and some anoint them with sweet-scented oils.

Genesis xxix. 18. "Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter." One of the Hindoo lawgivers, Vruhŭspŭtee, says, A person may become a slave on account of love, or to obtain a wife.

Genesis xxix. 26. "It must not be so done in our country, to give the younger before the first-born." The Hindoos always scrupulously avoid if possible marrying a younger son or a younger daughter before the elder. The words of Laban are literally what a Hindoo would say on such a subject.

Genesis xxxv. 2. "Put away the strange gods; be clean, and change your garments." A Hindoo considers those clothes

defiled in which he has been employed in business, and always changes them before eating or worship.

Genesis xliii. 24. "The man brought the men into Joseph's house, and gave them water, and they washed their feet." This is exactly the way in which the Hindoos treat a guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensible is this, that water to wash the feet makes a part of the offerings to an image.

Genesis xliii. 32. "They set on for him by himself, and for them by themselves, and for the Egyptians by themselves: because the Egyptians might not eat food with the Hebrews; for that is an abomination to the Egyptians." Amongst the Hindoos only persons of the same cast will eat cooked food together. Different casts will not eat food cooked in the same earthen vessel; yea, if a person of another cast touch a cooking vessel it is thrown away. They will eat (like the Egyptians with the Hebrews) in the same house, but the food must be cooked separately.

Genesis xlv. 22. "To all of them he gave changes of raiment." At the close of a feast, the Hindoos, among the presents to

the guests, commonly give new garments, or changes of raiment.

Genesis xlvii. 19. "Buy us and our land for bread." In times of famine in this country thousands of children have been sold to prevent their perishing.

Exodus iii. 5. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The natives of Bengal never go into their own houses, or into the houses of others, with their shoes on, but always leave them at the door. It would be a great affront not to attend to this mark of respect in visiting.

Exodus xiii. 2. "Sanctify unto me all the first-born of man and of beast." The Hindoos frequently make a vow, and devote to an idol the first-born of a goat or of a man. They let the goat run wild as a consecrated animal. A child thus devoted has a lock of hair separated, and this lock of hair, at the time appointed, is cut off, and laid near the idol. 1 Sam. i. 11. "If thou wilt give unto thine hand-maid a man-child, I will give him unto the Lord all the days of his life." The Hindoo women sometimes pray to Gŭnga for children, and promise to devote the first-born to her. Children thus de-

voted are cast into the Ganges, but are mostly saved by the friendly hand of some stranger.

Exodus xix. 15. An interdiction very similar to that in the latter part of this verse is common among the Hindoos, before many of their ceremonies.

Exodus xxxii. 5. "Aaron made proclamation and said—To-morrow is a feast to the Lord. Before a religious ceremony or festival, the officiating bramhŭn, or an appointed person, performs what is called sŭnkŭlpŭ, saying, "To-morrow, or on such a day will be performed such a ceremony."

Exodus xxxii. 19. "And the dancing." Dancing before the idol takes place at almost every Hindoo idolatrous feast.

Leviticus vi. 13. "The fire shall ever be burning upon the altar; it shall never go out." A sagnikŭ bramhŭn keeps the fire which was kindled at the time of his investiture with the poita, and never suffers it to go out, using the same fire at his wedding, and in all his burnt offerings, till at last, after his death, his body is burnt with it.

Numbers v. 17—24. "The priest shall take holy water," &c. This

custom will be found illustrated in the account of one of the trials by ordeal, volume ii. page 310.

Numbers vi. 18. "The Nazarite shall shave the head." The Hindoos, when they make a vow, keep their hair for the term of the vow, and then shave it off at the place where the vow was made.

Numbers xxii. 6. "Come now, therefore, I pray thee, curse me this people; for they are too mighty for me." Many stories are given in the Hindoo pooranŭs of kings employing moonees to curse their enemies when too powerful for them.

Deuteronomy xi. 10. "Where thou sowedst thy seed, and wateredst it with thy foot." The Bengalee jantŭ for watering the land happily illustrates this passage. See vol. iv. p. 85.

Deuteronomy xxiii. 10. "He shall not come within the camp." Hindoos in a state of uncleanness are interdicted from feasts, &c.

Deuteronomy xxv. 4. "Thou shalt not muzzle the ox that treadeth out the corn." This method of separating the corn from the ear is common all over Bengal. Some muzzle the ox at these times and others do not. This is regulated by the different dispositions of farmers. See vol. iv. p. 84.

Joshua vi. 18, 19. "And ye, in any wise keep yourselves from the accursed thing. But all the gold and silver, and vessels of brass and iron, are consecrated unto the Lord." The Hindoos will take from any cast, however degraded, gold, silver, &c. but to receive food, garments, &c. from them would be considered as a great degradation.

Joshua xv. 8. "And the border went up by the valley of the son of Hinnom." It is common in this country to add to the name of a person the son of such a person, as "Hear, Ramchŭrŭn's father!" "O Doorga's mother, come here."

Judges i. 19. "They had chariots of iron." Iron chariots are spoken of in the Hindoo works on the arts, as used in war.

Judges iv. 5. "And she dwelt under the palm tree of Deborah." It is common for Hindoos to plant trees in the names of themselves and friends; and some religious mendicants live under trees for a considerable time at once.

1 *Samuel* ix. 7. "Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" It is very common in Bengal for

a person who wants to ask a favour of a superior to take a present in his hand. These presents frequently consist of fruits, or sweetmeats. If they are not accepted, the feelings of the giver are greatly wounded. A story illustrating the power of presents may be seen in vol. ii. page 121. The making of presents to appease a superior is also very common in Bengal.

1 *Samuel* xvii. 10. "I defy the armies of Israel." Certain reproachful words, it appears, were used betwixt Hindoo combatants in the commencement of an engagement, in their ancient wars. See vol. ii. page 389.

1 *Samuel* xvii. 43. "The Philistine cursed David by his gods." A Hindoo sometimes, in a fit of anger, says to his enemy, "The goddess Kalēē shall devour thee." "May Doorga destroy thee."

1 *Samuel* xx. 30. "Thou son of the perverse rebellious woman."—A Hindoo often reproaches another, in some such words as these: "Thou son of a loose woman;" "Thou son of a beggar woman."

1 *Samuel* xxiv. 12. "The Lord judge between me and thee." When

one Hindoo is complaining to another of an act of injustice, he frequently says, "God will judge between us;" or "The gods will judge between us," or "Mother Kalēē will judge."

2 *Samuel* vi. 14. "David danced." Dancing is considered as a religious ceremony among the Hindoos.

2 *Samuel* vii. 18. "Sat before the Lord." When a Hindoo wants a favour of a superior, he goes and sits down in silence in his presence; or if he solicit some favour, as a child, or riches, &c. of a god, he goes and sits down in the presence of an idol, and remains in a waiting posture, or performs jŭpŭ, that is, repeats the name of the god, counting the beads in his necklace.

2 *Samuel* xi. 2. "And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house." It is common in this country to sleep in an afternoon. The roofs of all brick houses are flat; and it is a pleasing recreation in an evening to walk on these roofs. Pools of water are to be found in every quarter of a Bengal town, and women and others may be seen (at all hours) fetching water from these pools, and bathing in them.

2 *Samuel* xi. 9. "Uriah slept at the door of the king's house, with all the servants of his lord." Servants and others very generally sleep on the veranda and at the door of their master's house in Bengal.

2 *Samuel* xii. 20. "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped." Bathing, anointing the body with oil, and changing clothes, are, among the Hindoos, constantly the first outward signs of coming out of a state of mourning, sickness, &c.

2 *Samuel* xiii. 31. "The king arose and tore his garments, and lay on the earth; and all his servants stood by with their clothes rent." I do not find that Hindoos tear their clothes in times of sorrow; but it is common for an enraged bramhŭn to tear his poita, pronouncing a curse on the person offending him: "If I be a real bramhŭn, you will perish."

2 *Samuel* xiv. 20. "My Lord is wise according to the wisdom of an angel of God." This is very much like the hyperbolical language of this country. When talking to a European, espe-

cially when they want to obtain something from him, the Hindoos will often say, "Sahāb can do every thing." "Nobody can prevent the execution of Sahāb's commands." Sahāb is God."

1 *Kings* iii. 4. "High-places." It is probable that these high-places were like the terrace on which Jŭgŭnnat'hŭ is annually bathed (see vol. iii. p. 35) or like the rasŭ-mŭnchŭ upon which the image of Krishnŭ is annually placed and worshipped (vol. iii. p. 354).

1 *Kings* ix. 9. "And have taken hold upon other gods." When a poor or an injured person claims the protection of another, he casts himself down before him, and lays hold of his feet: hence this expression, commonly used when a person does not prostrate himself, "I have taken hold of your feet."

1 *Kings* xviii. 27. "He is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The god Vishnoo sleeps four months in the year. The gods have each some particular business to perform: Vayoo manages the winds; Vŭroonŭ the waters, &c. According to a number of stories in the pooranŭs they are often out on journies, expeditions, &c.

1 *Kings* xxi. 23. "The dogs shall eat Jezebel." Bodies of poor Hindoos, and persons who have received public punishment, are cast into rivers, &c. and, floating to the sides, are devoured by dogs, vultures, crows, &c.

2 *Kings* v. 12. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" A contention respecting the superior efficacy of rivers is not uncommon in this country. It is however pretty generally decided, that the Ganges is the most efficacious of all the Hindoo sacred rivers.

2 *Kings* xi. 12. "Clapped their hands." Clapping the hands is a very common token of joy among the Hindoos, at their public singing; at their festivals in the presence of the idols, especially when bloody sacrifices are offered; at wrestlings, &c.

Ezra iv. 14. "We have maintanance from the king's palace," or, as it is in the margin of some Bibles, "We eat the king's salt." This is a very remarkable coincidence with Hindoo customs. It is quite common in Bengal for a servant to say, আমি সাহেবের নিমক খাই, that is, I eat Sahāb's salt. A wicked servant is called, নিমক হরাম, nimŭk hŭram, viz. faithless.

Job xxiv. 16. "In the dark they dig through houses which they had marked for themselves in the day time." Thieves in Bengal very commonly dig through the mud walls, and under the clay floors, of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Job xxvii. 19. "The rich man shall lie down, but shall not be gathered," viz. his soul shall be left in a wandering state. Some Hindoos believe that persons for whom funeral rites have not been performed, wander as ghosts, and obtain no rest.

Job xxxi. 35, 36. "That mine adversary had written a book! surely I would take it upon my shoulder, and bind it as a crown to me." If a rich Hindoo present any thing to an inferior, the latter, as a mark of respect, puts it on his head. An offering of cloth, &c. received at a temple, the receiver not only puts upon his head, but ties it there.

Psalm xxvi. 6. "So will I compass thine altar." It is a mark of respect common among the Hindoos to circumambulate a superior, or a temple, certain times.

Psalm xliv. 20. "If we have stretched out our hands to a strange

god." When a Hindoo solicits a favour of his god, he stretches out his joined hands open towards the image, while he presents his petition, as though he was expecting to receive what he was asking for.

Psalm xlv. 7. "Thy God hath anointed thee with the oil of gladness." A state of fasting, sickness, or sorrow, is marked among the Hindoos by abstaining from the daily anointing of the body with oil.

Psalm lviii. 4, 5. "They are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers." A cast of Hindoos read incantations to serpents to make them subject to them, and prevent their poison from proving fatal.

Psalm lxiii. 10. "They shall be a portion for foxes." This passage, to an English reader, appears obscure; but give it the probable rendering, "They shall be a portion for jackals," and then the anathema becomes plain and striking to a Hindoo, in whose country the disgusting sight of jackals eating human bodies may be seen every day. So ravenous are the jackals, that they sometimes steal infants in the night as they lie by the breast of the mother; and sick persons who lie

friendless in the street, or by the side of the Ganges, are not unfrequently in the night devoured alive by these animals. I have heard of drunken men being thus devoured as they lay in the streets of Calcutta.

Psalm lxxviii 63. "Their maidens were not given to marriage." This is described as one of the effects of God's anger upon Israel. In many Hindoo families daughters remain unmarried for some time; this is, however, always considered as a great calamity and disgrace. If a person sees unmarried girls of more than twelve years of age in a person's family, when he goes to the next house, he says, "How is it that that bramhŭn can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried."

Psalm lxxx. 13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." The wild hogs and the buffaloes make sad havock in the fields and orchards of the Hindoos. To keep them out, men are placed day and night on elevated covered stages in the fields.

Psalm lxxxi. 3. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." At several of the Hindoo festivals the trumpet is blown.

Psalm civ. 2. "Who stretchest out the heavens like a curtain." This perhaps has an allusion to the curtain or awning stretched over an area in which companies sit at weddings, feasts and religious festivals.

Psalm cix. 19. "Let it be unto him as a girdle wherewith he is girded continually." Dan. x. 5. "Whose loins were girded with the fine gold of Uphaz." Many of the Hindoos wear a silver or gold chain round their loins.

Proverbs vii. 14. "I have peace-offerings with me; this day have I payed my vows." The remains of offerings are sometimes brought home by the offerer. It is not a very uncommon thing for a Hindoo prostitute to share these with her paramours after idolatrous worship before the image kept in her house.

Proverbs xi. 21. "Though hand join in hand." The Hindoos sometimes make engagements with each other, and ratify them by one person's laying his right hand on the hand of the other.

Proverbs xi. 22. "A jewel of gold in a swine's snout." This seems to be an allusion to the wearing of rings in the nose, which is almost universal among the Hindoo women.

Proverbs xv. 17. "Better is a dinner of herbs where love is," &c. Great numbers of poor among the Hindoos obtain nothing better than herbs with their rice. These they boil, or fry in oil, and eat in small morsels with their boiled rice.

Proverbs xvii. 1. "An house full of sacrifices." A Hindoo priest, who officiates at a great festival, sometimes receives so many offerings, that his house is quite full, and many of the different articles are spoiled before they can be eaten.

Proverbs xxi. 1. "The king's heart is in the hand of the Lord, as the rivers of water, [rather, as the water-courses]: he turneth it whithersoever he will." This is most probably an allusion to the practice of the farmer in irrigating his field, when he carries the water in gutters along the fields, turning it every way as he pleases, so that every part may be watered, and that a good crop may be insured. If this illustration be correct, it shews that the comparison of Solomon was very significant.

Proverbs xxi. 9. "It is better to dwell in a corner of the house top." The tops of houses are frequently used in Bengal. The Hindoos eat, sleep, and sometimes worship, on the top of the house.

Proverbs xxxi. 2. "What, the son of my vows?" A child born after vows to present an offering to some deity if he will bestow the blessing of a child, is called the child of a person's vows.

Solomon's Song v. 3. "I have washed my feet; how shall I defile them?" If a Hindoo be called from his bed, he often makes this apology, that he shall daub his feet. As this people do not wear shoes in the house, they wipe or wash the feet before they retire to rest, and of course they do not like to daub them.

Isaiah iii. 16. "Making a tinkling with their feet." Some of the wives and daughters of rich Hindoos, as well as women of ill fame, put ornaments on their ancles, which fall on the feet, and at every motion of the feet make a tinkling noise.

Isaiah viii. 12. "Neither fear ye their fear." For an illustration of this passage see note in page 595, vol. ii.

Isaiah xviii. 2. "To a nation whose land the rivers have spoiled." In some parts of Bengal whole villages are every now and then swept away by the Ganges changing its course. This ri-

ver at one time runs over districts from which, a few years before, it was several miles distant.

Isaiah xxxii. 20. "Blessed are ye that sow beside all waters." In this country, where the rains fall periodically, and where a large quantity of water is essential to the crop, the farmer is anxious to have a pool or a piece of water near the land he has sown, that if the rains be less than usual, he may heave the water out of the pool on his young rice.

Isaiah xxxvii. 29. "I will put my hook in thy nose." The cow, the tame buffalo, the bear, &c. in this country, are frequently seen with rings in their noses; others have a slit in the nose without a ring. A cord is put through the ring or slit, and the beast is guided by it, as the horse by the bit of the bridle. The Hindoos compare a person who is the slave of his wife to a cow lead by the ring in her nose.

Isaiah xlv. 3. "Treasures of darkness." It is extremely common in Bengal for persons to bury their jewels and money. This is owing at present to the want of efficiency in the police, in the hands of the native officers of justice, and to the want of places of security for depositing property. This insecurity of property used to be much greater under the native governments.

Isaiah xlvi. 7. "They bear him upon the shoulder; they carry him and set him in his place." This is the way the Hindoos carry their gods. The prophet might have been sitting amidst the Hindoos when he wrote this prophecy, it is so exact a picture of the Hindoo idolatrous processions.

Isaiah xlvii. 2. "Uncover the thigh, pass over the rivers." The action which is here alluded to is very common in Bengal. As there are no bridges, passengers cannot pass over rivers but by boats. If, however, the river be shallow, persons of both sexes pass through without the least inconvenience, having neither shoes nor stockings to get wet.

Isaiah xlix. 23. "They shall bow down to thee with their faces toward the earth." An inferior Hindoo on extraordinary occasions bows to his superior by touching the earth with his forehead, or by causing eight parts of the body to touch the earth while he is prostrate before him.

Isaiah lx. 4. "Thy daughters shall be nursed at thy side." The practice of carrying children astride on the hips in Bengal is quite as common as carrying them on the arms in Europe. A child here is rarely seen nursed in the arms of the parent.

Jeremiah xiv. 4. "Because the ground is chapt, for there was no rain in the earth." The cracks in the earth before the descent of the rains in this country are in some places a cubit wide, and deep enough to receive the greater part of a human body.

Jeremiah xv. 18. "Wilt thou be altogether unto me as a liar, or as waters that fail." Nothing can exceed the disappointment of a farmer of this country whose subsistence absolutely depends on the periodical rains, when these rains fail, or fall short of their usual quantity. Sometimes the rice is sown, and comes up in the most promising manner, but the "latter rains" fail, and whole fields of young rice are seen to wither and perish on the ground.

Jeremiah xvi. 6. "Neither shall men lament for them, nor cut themselves." The Hindoos, on the death of a relation, express their grief by loud lamentations, and not unfrequently bruise themselves, in an agony of grief, with whatever they can lay hold of.

Jeremiah xvii. 1. "The sin of Judah is written with a pen of iron." In some parts of India iron pens are universally used.* With these the natives form the letters by making

incisions into the palm leaf. Books thus written are very durable. This pen has a broad top, one side of which is sharp to cut the palm leaves into the proper shape.

Jeremiah xxxiv. 5. "So shall they burn odours for thee." Sweet-scented wood and other odoriferous substances are put upon the funeral pile of a rich Hindoo, and burnt with the body.

Jeremiah xxxvi. 22. "There was a fire on the hearth burning before him." The houses of the Hindoos have neither chimnies nor fire-places. In the cold weather, the rich burn wood in brass or earthen pans placed in any part of the room; the poor burn sticks on the hearth, or floor.

Jeremiah xliv. 17. "To pour out drink offerings to the queen of heaven." The Hindoos pour out water to the sun three times a day; and to the moon at the time of worshipping this planet.

Lamentations v. 4. "Our wood is sold unto us." The poor Hindoo living in the country never purchases wood for fuel. When such a person comes to live in a large town, he speaks of it as a great hardship, that he is obliged to buy his very fire-wood.

Ezekiel ix. 4. "Mark upon the foreheads." The different sects of Hindoos, especially among religious mendicants, and at festivals, make the distinguishing mark of the sect upon the forehead with powdered sandal wood, or the clay of the Ganges. These marks are described in the third volume, under the heads Vishnoo, Shivŭ, &c.

Ezekiel xiii. 18. "Thy sew pillows to arm-holes." The rich Hindoos sit on mats, and have large pillows at their backs, as well as to rest their arms upon.

Ezekiel xvi. 11, 12. "I decked thee with ornaments, and I put bracelets upon thy hands, and a chain in thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears," &c. Rings for the hands, of different kinds; gold and silver chains for the neck; a piece of gold, or a jewel, fastened to the centre of the forehead; and ear-rings, are all well known ornaments among the Hindoos.

Ezekiel xxiii. 40. "Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments." This would be exactly how a loose female would act in Bengal in preparing herself to receive guests. First bathing, then rubbing black paint around the eyes, and then covering all parts of her body with gold and other ornaments.

Ezekiel xxiv. 17. "Forbear to cry, make no mourning for the dead." The cries of the Hindoo women on the decease of a relation are very unpleasant to a European ear. A Hindoo feels as much sorrow, perhaps, as a person of another nation for the loss of relations; but I think this is not to be inferred from loud outward expressions of grief.

Ezekiel xliv. 25. "They shall come at no dead person to defile themselves." Touching the dead defiles a Hindoo, who must bathe to become clean again.

Daniel ii. 4. "O king, live for ever." A superior gives a blessing to an inferior by saying to him, when in the act of doing him reverence, "Long life to thee." A poor man going into the presence of a king, to solicit a favour, also uses the same address: "O father, thou art the support of the destitute: Long life to thee."

Daniel x. 2, 3. "In those days I Daniel was mourning three full weeks: neither did I anoint myself at all." It is a common practice among the Hindoos to anoint or rub their bodies with oil; many daily do it previously to bathing; but they abstain from this in times of mourning and sickness, as a universal custom.

Joel i. 17. "The garners are laid desolate." The Hindoo granary is described in page 84 of this volume.

Amos v. 19. "And leaned his hand on the wall, and a serpent bit him." Snakes are very frequently found in old walls built with bricks and clay; and houses thus built without plaister over the walls are considered as very dangerous on this account; nor are fatal accidents uncommon in such houses, as well as in those built with mud only.

Amos vi. 11. "He will smite the great house with breaches, and the little house with clefts." One of the most common things to be seen in the houses of the poor Bengalees is, the clefts in the mud walls of these houses, the earth having so much sand in it, that it seldom adheres together for a long time.

Nahum ii. 10. "The faces of them all gather blackness." Sickness often makes a great change in the colour of the countenances of the Hindoos; so that a person who was rather fair when in health, becomes nearly black by sickness.

Habbakuk i. 16. "They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their

meat plenteous." Had the Jewish idolators a custom among them like that of the Hindoos, who annually worship the implements of their trades?

Zechariah xii. 3. "I will make Jerusalem a burdensome stone for all people." I have often seen the younger Hindoos in Serampore lifting up a large stone as one of their common athletic exercises.

Matthew i. 18. "Mary was espoused to Joseph, before they came together," &c. Sometimes a Hindoo couple are espoused a year or more before their marriage.

Matthew ii. 18. "Rachel weeping for her children, and would not be comforted, because they are not." For a specimen of the lamentations of a Hindoo mother for her child, see page 186. These lamentations are very loud and piercing. It is almost impossible to conceive of a scene more truly shocking, than that of a whole town of mothers lamenting with loud voices, in the manner of the Hindoo women, over their massacred children. "In Rama was there a voice heard, lamentation, and weeping, and great mourning."

Matthew iii. 12. "Whose fan is in his hand." The common win-

nowing fan of the Hindoos is literally a square fan made of split bamboos, and the corn is winnowed by waving the fan backwards and forwards with both hands.

Matthew vii. 26. "Shall be likened to a foolish man, which built his house upon the sand," &c. The fishermen in Bengal build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent North West winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable: "the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell." In one night multitudes of these huts are swept away, and the places where they stood are undiscoverable.

Matthew ix. 17. "Neither do men put new wine into old bottles: else the bottles break," &c. Leathern bottles to carry water in are commonly used in Bengal. Such bottles, when the leather gets old, would be very unfit to hold any spirits newly distilled, and containing a great quantity of fixed air.

Matthew x. 12, 14. "And when ye come into an house, salute it. And whosoever shall not receive you," &c. All this is per-

fectly natural to a Hindoo. It is the custom of a stranger to go to a house, and, as he enters it, to say, "Sir, I am a guest with you to-night." If the person cannot receive him, he apologizes to the srtanger.

Matthew xi. 21. "They would have repented long ago in sack-cloth and ashes." Many Hindoo religious mendicants cover themselves with coarse cloth and ashes, after renouncing a secular life.

Matthew xxii. 24. "Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." The Hindoo lawgivers have given a law precisely similar to this.

Matthew xxiv. 41. "Two women shall be grinding at the mill." The Hindoos grind their flour by turning one stone round upon another with the hand: it is not uncommon to see women engaged in this work.

Matthew xxviii. 9. "They came and held him by the feet, and worshipped him." Exactly this kind of reverence may be seen daily amongst the Hindoos. A disciple prostrates himself, if he meet his religious guide, in the public street, lays

hold of his feet, touches them with his forehead, and, stroking his feet, rubs the dust on his forehead, breast, &c.

Mark ii. 19. "Can the children of the bride-chamber," &c. Among the Hindoos large parties of friends, belonging both to the bride and bridegroom, attend on both for several days during the wedding, who may very properly be considered as children of the bride-chamber.

Mark vi. 13. "They anointed with oil many that were sick." The Hindoos have several kinds of anointing oils for the cure of diseases. see vol ii. page 363, &c.

Mark vii. 3. "The Pharisees and all the Jews, except they wash their hands oft, eat not." Bathing, in some form or other, is an indispensable prerequisite to eatingamong the Hindoos.

Mark x. 50. "He casting away his garment, rose, and came to Jesus." The upper garment of the Hindoos is a loose piece of cloth. This poor blind man cast it from him, perhaps, to present himself in as destitute a state as possible. It is not considered as at all indelicate among this people for a man to appear naked to the waist. Servants attend at the tables of poor Europeans in this state.

Mark xiv. 3. "There came a woman, having an alabaster box of ointment of spikenard, very precious, and she break the box, and poured it on his head." Pouring sweet-scented oil on the head is common in this country. At the close of the festival of Doorga, the Hindoos worship the unmarried daughters of bramhŭns, and amongst other ceremonies pour sweet-scented oil on their heads.

Mark xiv. 14. "Good man of the house." A Hindoo woman never calls her husband by his name, but frequently speaks of him as the "Man of the house."

Mark xiv. 52. "And he left the linen cloth, and fled from them naked." It has been suggested to me more than once by the natives, that a person must be in extreme danger, when dressed in strait clothes, as a European, if his clothes should catch fire. When two Hindoos are in rough play, or engaged in a violent quarrel, it is not uncommon for one to lay hold of the clothes of the other, who then flees away naked.

Luke i. 24. "His wife Elizabeth conceived, and hid herself five months." When a Hindoo female is pregnant of her first child, she avoids the presence of those with whom she was before familiar, as a point of delicacy.

Luke ii. 7. "There was no room for them in the inn." As the Hindoos travail in large companies to holy places and festivals, it often happens that the inns (sŭraees) are so crowded, that there is not room for half of them ; some lie at the door and others in the porch. These inns are more properly lodging houses than houses of entertainment : the Mŭsŭlmans obtain prepared food at them ; but the Hindoos buy dry rice, &c. and cook it for themselves, paying a half-penny a night for their lodging.

Luke ii. 44. "But they, supposing him to have been in the company," &c. I have frequently been struck with the probable similarity betwixt the crowds of Jews going up to a festival at Jerusalem, and the crowds which I have seen going to some particular town in Bengal to one of the idol feasts. Men, women, and children, in large companies, travel together, with their bedding, &c. on their backs ; they cook their food in an open shady place, near a town where they can buy the necessaries they want. They stay two or three days at the festival, and then return in companies as they went.

Luke iii. 4. "Prepare ye the way of the Lord, make his paths straight." Men of a particular cast of Hindoos were formerly

employed by kings to go two or three days' journey before them, to order the inhabitants of the parts through which the king was to pass, to clear the ways, and make them good ; a very necessary step, in a country where there are scarcely any public roads.

Luke v. 14. "Offer for thy cleansing, according as Moses commanded." A Hindoo after recovery from sickness makes the offerings he had vowed to present when in distress ; as, a goat, or some sweetmeats, or milk, or any thing directed by the shastrŭ.

Luke viii. 27. "There met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs." A deranged person at liberty in the streets is almost a singular object in England, but is very common in India ; where there are no native asylums for such unfortunate beings. Lunatics wander about in this country in all manner of dresses, and sometimes without any dress at all ; most of them perish during their wretched wanderings from place to place.

Luke x. 7. "Go not from house to house." It would be a great offence among the Hindoos if a guest, after being made welcome at a house, were to leave it, and go to another.

Luke xiv. 16, &c. "A certain man made a great supper," &c. This parable is finely illustrated by the customs of the Hindoos. "Bade many." The feasts of the Hindoos are crowded with guests; not only relations, but all persons of the same division of cast are invited. One of these feasts lasts several days. Messengers are sent to invite the guests. A refusal to attend is a great affront to the person who sends the invitation.

Luke xiv. 22. "And yet there is room." The Hindoos do not invite a few select friends to feasts, but whole bodies of friends, and persons of the same cast; on which account it is often the case, that there is not room in the yard of the person who makes the feast, and a larger yard is borrowed.

Luke xv. 22. "And put shoes on his feet." In Bengal shoes of a superior quality make one of the distinguishing parts of a person's dress. Some of these shoes cost as much as a hundred roopees per pair.

Luke xvi. 6. "Take thy bill, and write down fifty." In carrying on a running account with a tradesman, it is common among the Hindoos for the buyer to give into the hands of the seller an account of the quantities regularly received,

and according to this running account (written monthly on a slip of paper) the person is paid.

Luke xvii. 37. "Wheresoever the body is, thither will the eagles (rather the vultures) be gathered together." The vulture is equally ravenous after dead bodies as the jackal, and it is very remarkable how suddenly these birds appear in this country immediately after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before.

Luke xviii. 15. "They brought unto him also infants, that he should touch them." When a spiritual guide (gooroo) visits a disciple, the latter takes his children to him for his blessing; placing the infant before the gooroo, and putting its head down to his feet, the parent solicits his blessing: he gives this blessing in some such words as these: "Live long." "Be learned;" or "Be rich."

Luke xx. 10. "That they should give him of the fruit of the vineyard." The Hindoo corn-merchants, who have lent money to the husbandmen, send persons to collect the produce of the field.

John i. 12. "Power to become the sons of God." For an account of the method of adopting sons among the Hindoos, see volume i. page 381.

John ii. 8. "Bear unto the governor of the feast." It is very common for the Hindoos to appoint a person, who is expert in conducting the ceremonies and business of a feast, to manage, as Governor of the Feast. This person is seldom the master of the house.

John iv. 6. "Now Jacob's well was there." Cutting pools for public use makes a man famous among the Hindoos.

John iv. 20. "Our fathers worshipped in this mountain." Hindoost'hanŭ abounds with places where the Hindoos think men ought to worship. Some of these are mountains.

John v. 9. "And the man took up his bed and walked." The bed of a poor Hindoo is seldom more than a single mat, or at most a cloth as thick as a bed-quilt. Such a bed is easily carried; and men carrying such beds may be seen on the highways every day.

John viii. 6. "Jesus stooped down, and with his finger wrote on the

ground." Schools for children are frequently held under trees in Bengal, and the children who are beginning to learn, write the letters of the alphabet in the dust. This saves pens, ink and paper.

John ix. 2. "Master, who did sin, this man, or his parents, that he was born blind?" The Hindoos consider most of their misfortunes as arising out of the sins of a former birth, and in moments of grief not unfrequently break out into exclamations like the following, as "Ah! in a former birth how many sins "must I have committed, killing cows, bramhŭns, women, "drinking spirits, &c. that I am thus afflicted!" "I am now "suffering for the sins of a former birth; and the sins that I "am now committing are to be suffered for in a following "birth. There is no end to my sufferings!"

John xi. 31. "She goeth unto the grave to weep there." I once saw some Mŭsŭlman women near Calcutta lying on the new made grave of a relation, and weeping bitterly; and I am informed that it is a custom of Mŭsŭlman females thus to weep and to spread flowers over the graves of relations at the expiration of four days after the interment. They also go again for these purposes forty days after interment.

John xiii. 10. "He that is washed, needeth not save to wash his

feet." The Hindoos walk home from bathing barefoot, and on entering the house wash their feet again.

John xix. 23. "Without seam, woven from the top throughout." The clothes of a Hindoo, who is not employed in the service of Europeans or Mŭsŭlmans, are always without a seam. A bramhŭn, strict in his religion, would not, on any account, put on clothes which had been in the hands of a Mŭsŭlman taylor. The Hindoos have no regular taylors.

Acts x. 9. "Peter went upon the house-top to pray." Some of the rich Hindoos have a room on the top of the house in which they perform idol worship daily.

Acts xiv. 11. "The gods are come down to us in the likeness of men." Innumerable stories are to be found in the Hindoo pooranŭs, &c. of the descent of Brŭmha, Vishnoo, Shivŭ, Narŭdŭ, and other gods, in human shape.

Acts xiv. 13. "The priest of Jupiter brought oxen and garlands." A Hindoo priest, at the time of worship, always puts upon the image a garland of flowers. The animals sacrificed are also adorned with garlands.

Acts xxii. 3. "Brought up at the feet of Gamaliel." This is a term of respect used by the apostle towards his preceptor. Similar forms of speech are very common amongst the Hindoos, as, "I learnt this at my father's feet"—instead of saying, of my father. "I was taught at the feet of such a teacher." "My teacher's feet say so."

1 *Corinthians* x. 25. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." Rice, &c. that has been offered to idols, is sold at the temples of Jŭgŭnnat'hŭ, in Bengal, to travellers, who conceive that there is much virtue in what has been offered to the god.

1 *Corinthians* xi. 6. "If it be a shame for a woman to be shorn or shaven, let her be covered." The vail of the Hindoo women is nothing more than the garment brought over the face. This action is always very carefully performed by the higher classes of women when they appear in the street.

1 *Peter* 1. 13. "Gird up the loins of your mind, be sober, and hope to the end." This figure appears very natural to a Bengalee christian, who has been always used to gird the loose cloth which he wears across his loins very straight

when he sets off on a journey, or begins to lift a burden, or to do any thing which requires an effort of strength.

Revelation xiii. 15. "He had power to give life to the image."— The bramhŭns, by repeating incantations, profess to give eyes and a soul to an image before it is worshipped.

CHAPTER X.

A Review of the Hindoo System of Philosophy and Religion, as taught in their popular books, and held by the bramhŭns of the present day.

IN order to enable the reader to form a comprehensive and connected view of the philosophy and religion taught by the bramhŭns, I shall now, at the close of this work, give a rapid and connected sketch of the Whole System, with its effects on the Hindoo character.

I am aware that many of these philosophical and religious speculations are various and contradictory, especially as it respects the nature of God; the origin of things; the means of obtaining final happiness, &c. some Hindoos having received the doctrines taught in one school of philosophy, and others those taught in other schools. A reference to the account of the Six Dŭrshŭnŭs, in the first volume, will enable the reader to form some idea of these differences.

SECTION I.

Of God.

THE Hindoos in general believe in the unity of God. "One Brŭmhŭ—without a second," is a phrase very commonly used by the bramhŭns when conversing on subjects which relate to the nature of God; yet they contend for the propriety of the 30,000,000 forms which this one Brŭmhŭ has assumed; yea, according to them, all the numberless forms of matter are but different appearances of Brŭmhŭ, or God in his modified state. With equal consistency, they contend that Brŭmhŭ is invisible, while they admit that every thing you see is Brŭmhŭ.

These confused speculations, which are equally received by the most refined and the most illiterate, have arisen out of the doctrines of their philosophers, who were not able properly to separate spirit from matter, God from his works.

The Hindoos believe also that God is almighty, all-wise, omnipresent, omniscient, good, &c. They frequently speak of him as embracing in his government the happiness of the good, and the

subjection or punishment of the bad; yet they have no idea, so far as I have observed, of God's performing any act, either of creation or providence, except through the gods; and thus all the beneficial effects that we might have expected to have arisen from their notions of the divine perfections, are prevented, by their ideas of every thing being done through the agency of gods, whose characters do not stand very high, even in the opinions of their own worshippers.

I have found no traces of God's immaculate purity, or inflexible justice, in any part of the Hindoo writings, nor amongst the great number of intelligent Hindoos with whom I have conversed. On the contrary, I have been greatly shocked, on many occasions, at hearing God charged with all the crimes of his creatures. Considering God not only as the director of the machine, but as existing in it,* as the great animating principle, the Hindoo attributes all his actions to God, whether good or bad: In fact, he speaks of himself as the mere passive instrument upon which God plays whatever tune he likes.

It is a truly melancholy circumstance, that these notions of God

* I once conversed with a Hindoo, who maintained these doctrines, and who affirmed that, in fact it was God who spake within him. What was he? He could do nothing? To convince him that his argument was untenable, I put my watch to his ear, and then, opening it, told him to look if the watch-maker was in the inside.

have been diffused so generally among the Hindoos, that they have no just ideas of the divine government, nor of the relations in which men stand to God as the Great Governor of the universe: men are considered as a collection of atoms, driven at the will of an arbitrary power, without having any controul whatever over their own existence, either in this or a future state. Hence all efforts to improve their moral condition in this world, or to secure an interest in the divine favour in the next, are completely enfeebled and rendered inefficient.

The effects which the knowledge of the divine perfections produces on the minds of those who really believe the sacred scriptures, are the most important and salutary. Hence christians are said to "walk in the fear of the Lord," and, "as seeing him who is invisible;" hence that fine address of the Psalmist's: "Whither shall I go from thy presence," &c.* All these most important benefits, produced on the heart and conduct of the true believer, are lost in the system of the Hindoos, though some of their philosophical works contain tolerably correct ideas of the natural perfections of God.

* These words are finely paraphrased by Dr. Watts:

"Within thy circling power I stand,
On every side I find thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare,
Consent to sin, for God is there."

I have heard many Hindoos describe God, or Brŭmhŭ, when abstracted from creation, as the ever-blessed, giving to him the name of Sŭchchidanŭndŭ.* According to these ideas, Brŭmhŭ exists in a state of divine tranquillity, compared to that which a person enjoys in profound sleep : or such as a person recollects when, after a deep sleep, undisturbed by dreams, and in which the mind has not wandered, he awakes, and says, "How sweetly have I slept! What a pleasing sense of undisturbed happiness!" In this state, the ideas have all been dormont, and the person has possessed unmingled happiness, without being affected by any of the passions, or exercising any of his powers : this happiness too was in no degree affected by surrounding objects. These are the Hindoo notions of God, in his abstracted state, as existing alone, in a divine calm, an unruffled sea of happiness. How unworthy these ideas are of God, and how infinitely short they fall of the scripture idea of God, every person blessed with a Christian education is competent to decide.

* From sŭt, constant; chit, wisdom; and anŭndŭ, joy.

SECTION II.

Of the Origin of the Universe.

WHEN God resolves to give birth to beings, he unites to himself, or awakes, what the Hindoos call Shŭktee, or power. Before this desire to create, say some, he was possessed of shŭktee, but it slept within him: the embers of a fire sleep; yet these embers are capable of being kindled, and of producing the most amazing effects.

This shŭktee exists, it is further said, like the seed in the egg, which contains an invisible principle of life. This shŭktee is eternal, though sometimes in an active, and at other times in an inactive state. Sŭchchidanŭndŭ, and Shŭktee, united, are called Hirŭnyŭgŭrbhŭ, or the embryo of nature. From this state of embryo, creation bursts forth into material forms, and is then called Viratŭ.

A learned bramhŭn once gave me this illustration of his ideas on this subject: First, he compared Shŭchchidanŭndŭ to a piece of clean paper;—this paper, before it can retain colours, must receive a polish; this polish he compared to Shŭktee;—next the outlines of

an animal are drawn with pencil; by this he represented Hirŭnyŭ-gŭrbhŭ;—fourthly, when the painting is complete, he supposed it to point out Viratŭ.

According to this representation, in some of the shastrŭs, God is called Chŭtoorbōōyhēē, viz. the four-fold. First, Sŭchchidanŭn-dŭ is invisible and without shape; secondly, Shŭktee assumes a shape only for the power of creation; thirdly, Hirŭnyŭgŭrbhŭ is the first form or embryo of creation, and, fourthly, Viratŭ is creation in its perfect state.*

SECTION III.

Of the Celestial Regions.

The Hindoos have divided the universe into fourteen parts, viz. into what they call seven lōkŭs, and seven patalŭs.

First, Mŭhŭr-lōkŭ, the highest regions, inhabited by certain bram-

* If we try to put this in a more rational form, it will stand thus: 1. Simple deity; 2. Deity, in a state of exertion; 3. Deity, as possessed of the whole plan of creation; 4. Deity, as existing in a modified state, not as made up of individuals, but as comprizing the whole.

hŭns, who fix the kŭlpŭs or prŭlŭyŭs.—2. Jŭnŭ-lŏkŭ, and 3. Tŭpŏ-lŏkŭ. In these places certain gods reside, and men who have raised themselves to this eminence by the performance of religious austerities.—4. Below this, Sŭtyŭ-lŏkŭ. This is sometimes called Brŭmhŭ-lŏkŭ, Vishnoo-lŏkŭ, or Roodrŭ-lŏkŭ. Here Brŭmha, Vishnoo, and Shivŭ reside, and the disciples of these gods who have been raised by them to heavenly happiness. This happiness consists in all kinds of sensual pleasure. The persons enjoying it, after a certain period, regulated according to the degree of their merits, return to human birth.—5. Swŭr-lŏkŭ. This is also the residence of certain gods, including Sōōryŭ, Chŭndrŭ,* &c.—6. Bhoovŭ-lŏkŭ, the place of Rahoo, and certain beings inferior to the gods, also the clouds, the mountain Soomăroo, &c.—7. Bhōōr-lŏkŭ, the earth.

The seven patŭlŭs will be described hereafter.

The Shrēē-bhagŭvŭtŭ represents the universe as round, and as being 400,000,000 miles in circumference.

The highest place in the universe, as given by this work, is the heaven of Droovŭ, the son of king Oottanu-padŭ, who obtained this exaltation by his religious austerities.

* The sun and moon personified.

Beneath this is Voikoont'hŭ, the heaven of Vishnoo. In this heaven, seven rishees, viz. Mŭreechee, Ŭtree, Ŭngira, Poolŭ, Poolŭhŭ, Krŭtoo, and Prŭchāta, reside. These rishees are perpetually employed in contemplations on God.

Beneath this place is Brŭmhŭ's heaven; in which reside Brŭmha and the Brŭmha rishees.

After this is the sun, (Sōōryŭ) placed in his path, which is confined to the inside of the mountain Lōkalōkŭ.

Eight hundred thousand miles above the sun, is the moon (Chŭndrŭ).

One million six hundred thousand miles above the moon are the stellar mansions.

At the same distance from these stars is the planet Shookrŭ: and thus, at equal distances, all the nine planets are placed one above another.

Eighty thousand miles below the sun is Rahoo.*

* The ascending node.

J 4

Twenty thousand miles below Rahoo are the heavens of the Siddhŭs, the Charŭnŭs, and the Viddhyadhŭrŭs. Underneath these, the yŭkshŭs, rakshŭsŭs, pishachŭs, prātŭs, and bhōōtŭs wander, ascending as far as the winds and clouds go.

SECTION IV.

Of the Earth.

EIGHT hundred miles below the clouds, is the earth. The earth is divided into seven seas and seven islands. In the centre is Jŭmboo-dwēēpŭ, containing in its centre the mountain Soomāroo, which is 800,000 miles high; the circumference of this mountain at the top is 56,000 miles, and at the bottom 128,000. It also descends below the earth 128,000 miles.*

On the four sides of this mountain are four other mountains, viz. On the N. Koomoodŭ, on the S. Māroomŭndŭrŭ, on the E. Mŭndŭrŭ,

* This mountain is sometimes mentioned as rising through the fourteen worlds like the stem of the water-lily.

on the W. Sooparshwŭ. These mountains are each 80,000 miles high. On the top of each mountain is a tree; that on Koomoodŭ is a vŭtŭ tree; that on Māroomŭndŭrŭ is a jŭmboo; that on Mŭndŭrŭ, a mango; that on Sooparshwŭ a kŭdŭmbŭ. Each tree has grown into a forest, and has near it a large pool of water. These form the pleasure grounds of different gods. One of these pleasure grounds belongs to Indrŭ, and is called Nŭndŭnŭ; another to Koovārŭ, and is called Choitrŭ-rŭt'hŭ; another to Yŭmŭ, and is named Voibhrajŭkŭ; and another, called Sŭrvŭtōbhŭdrŭ, belongs to Vŭroonŭ. The fruit of these trees in falling is bruised, and from the juice a number of rivers arise: from the juice of the vŭtŭ, the male river Kamŭ-doogha springs; from this river a person may obtain whatever he desires; from the jŭmboo tree, arises the female river Jŭmbōō; the earth on both sides this river is turned into gold. From this gold are made the ornaments of the gods and goddesses. The fruit of the mango falling on the mountain gives rise to a river, in which, if a person bathe, the fragrant smell from his body extends eighty miles. The fruit of the kŭdŭmbŭ produces a river having the same qualities, but in a greater degree.

Nineteen other mountains surround Soomāroo, on which reside a number of moonees. At eight thousand miles distance from each other, eight other mountains surround Soomāroo, among which is

Koilasŭ, the heaven of Shivŭ, Doorga, and their companions.* On the top of Soomāroo, Vishnoo has erected nine palaces; one in the centre, with eight surrounding it. To these palaces are attached pleasure grounds, extending 80,000 miles. In Mŭnōvŭtēē, the centre palace, Brŭmha sometimes resides; in Ŭmŭravŭtēē, the god Indrŭ; in Tājōvŭtēē, Ŭgnee; in Sŭngyŭmŭnēē, Yŭmŭ; in Krishnangŭna, Noiritŭ; in Shrŭddhavŭtēē, Vŭroonŭ; in Gŭndhŭvŭtēē, Vayoo; in Mŭhōdŭya, Koovārŭ; in Yŭshōvŭtēē, Shivŭ.

Round the base of Soomāroo is Ilavritŭ-vŭrshŭ, the inhabitants of which country eat flesh, drink spirits, and are divided in their opinions on religion. They are of a white colour, and live on the fruit of the jŭmboo; each person here lives 10,000 years.

On the east of Ilavritŭ-vŭrshŭ is the mountain Gŭndhŭ-madŭnŭ, extending from N. to S. as far northward as the mountain Nēēlŭ, and southward as far as the mountain Nishŭdŭ. Betwixt Gŭndhŭ-madŭnŭ and the sea is Bhŭdrashwŭ-vŭrshŭ, the inhabitants of which country are descended from Dhŭrmŭ, and meditate on God as having the face of a horse. They are white in their complexion; eat nothing but mangoes, and live 10,000 years.

* The Kōōrmŭ pooranŭ describes this heaven as containing 1,000,000, yŭkshyŭs, with Koovārŭ, their king; also the river Mŭndakinēē, many gods, rishees, water-lilies, ŭsoorŭs, rakshŭsŭs, kinnŭrŭs, siddhŭs, charŭnŭs, and all manner of precious stones, palaces ornamented with gold, jewels, &c.

On the west of Ilavritŭ-vŭrshŭ is the mountain Malyŭvan, extending N. and S. to the mountains Nēēlŭ and Nishŭdhŭ, and betwixt this mountain and the sea is Kātoomalŭ-vŭrshŭ, inhabited by the descendants of Kātoomalŭ. These people are black. They live upon serpents, and live 10,000 years.

On the South of Ilavritŭ-vŭrshŭ is the mountain Nishŭdhŭ, extending from E. to W. as far as the sea. This country is called Hŭree-vŭrshŭ. Here the descendants of king Prit'hoo dwell; they worship the god Nŭrŭ-singhŭ. These people are of the colour of silver. They live on the juice of the sugar cane, and attain the age of 10,000 years. In the south also is the mountain Hāmŭkōōtŭ, which marks the boundary of another country called Kimpoorooshŭ-vŭrshŭ. The people are of a yellow complexion. They live upon the juice of the tamarind, and do not die before they are 10,000 years old. To the southward of this country is the mountain Himalŭyŭ, which marks the boundary of Bharŭtŭ-vŭrshŭ, the dwelling place of men. These people are of various colours, and live to the age of 120.

On the north of Ilavritŭ-vŭrshŭ is the mountain Nēēlŭ, extending from east to west as far as the sea. After this, northward, is Rŭmyŭkŭ-vŭrshŭ, whose inhabitants, descended from king Rŭmyŭkŭ, are white, and worship God in the form of a fish. They live to

the age of 10,000 years. Farther northward is the mountain Shwătŭ and Hirŭnmŭyŭ-vŭrshŭ, whose inhabitants are descended from king Hirŭnmŭyŭ. They worship the tortoise. Further northward is the mountain Shringŭwanŭ, and Kooroo-vŭrshŭ, whose inhabitants are descended from king Kooroo, and worship God in the form of the boar. They are white; live on milk; the women always bear twins, a boy and girl. They live to the age of 10,000 years.

These nine vŭrshŭs are called Jŭmboo-dwēēpŭ, which is said to be 800,000 miles from side to side. Jŭmboo-dwēēpŭ contains eight smaller islands, viz. Swŭrnŭ-prŭst'hŭ, Chŭndrŭ-chŭlŭkŭ, Avŭrtŭnŭ, Ramŭnŭkŭ, Mŭndŭ-hŭrinŭ, Pŭnchŭjŭnyŭ, Singhŭlŭ, and Lŭnka; with a number of mountains, male and female rivers, &c.

Jŭmboo-dwēēpŭ is surrounded by the salt sea; this sea is surrounded by Plŭkshŭ-dwēēpŭ. This dwēēpŭ (island) is inhabited by the descendants of Idmŭjŭ, who divided it amongst his seven sons: these sons set up seven kingdoms, divided by mountains. They worship the sun. Their life extends to 5000 years. Plŭkshŭ-dwēēpŭ is surrounded by the sea called Ikshoo;* and around this sea is Shalmŭlee-dwēēpŭ. Yŭgnŭ-vahoo gave this island to his seven sons, who set up the worship of the moon. Next to this is the sea cal-

* The sugar-cane-juice sea.

led Soora*, and surrounding this is the island Kooshŭ-dwēēpŭ, given by Kooshŭ to his seven sons, who set up the worship of fire. The sea called Ghritŭ† surrounds this dwēēpŭ, which again is surrounded by Krounchŭ-dwēēpŭ, inhabited by the descendant of king Krounchŭ, who divided it among his seven sons; they established the worship of water. The next sea is Kshēērōdŭ,‡ surrounded by Shakŭ-dwēēpŭ. This island was given by Mădhatitee to his seven sons, who set up the worship of Vayoo (the wind). The next sea is Dŭdhee-mŭndōdŭkŭ,§ which is surrounded by Pooshkŭrŭ-dwēēpŭ. This island was given by Vēētŭhōtrŭ to his two sons, who set up the worship of Brŭmha. The last sea is Shoodhodŭkŭ.‖

From hence it appears that the earth is considered as consisting of seven islands, surrounded by seven seas. The island, or dwēēpŭ, called Bharŭtŭ-vŭrshŭ, is appropriated to man, and the others to superior orders of beings, descended from eminent kings, gods, &c.

Beyond the bounds of this last sea (Shoodhōdŭkŭ) is the mountain or chain of mountains Lōkalōkŭ, which surrounds the sea. On the eastern part of this mountain, which ascends to the heaven of Droovŭ, is one of the heavens of Indrŭ and his companions, called

* Spirituous liquors. † Clarified butter. ‡ Milk. § Curds. ‖ Pure water.—The Hindoos mean, that these seas partake of the qualities pointed out by their names.

Dāvŭ-dhanee. On the south is a heaven of Yŭmŭ's, Sŭngyŭmŭnēē; on the west, Nimlōchŭnēē, a heaven of Vŭroonŭ's; on the north Vibhavŭrēē, a heaven of Chŭndrŭ's.

The seven dwēēpŭs and seven seas, to the outward extremity of Lōkalōkŭ, occupy a fourth part of the universe, or a space, measuring 100,000,000 miles. This is called Bhōōr-lōkŭ, or the earth, from bhōō, the earth, lōkŭ place. Above this is Swŭr-lōkŭ, or the heavenly regions.

Beyond Lōkalōkŭ to the extent of 64,000,000 miles, the land is all gold; and, except to the gods, is uninhabitable. Beyond the land of gold, all is darkness for some millions of miles. The rays of the sun go indeed no further than Lōkalōkŭ; but the gold reflects a degree of light, so that the land of gold is not in total darkness. Beyond the land of darkness, lies what is called the land of Vidōŭrŭ, where gold springs out of the ground in the form of mushrooms.

SECTION V.

Of the Seven Patalŭs.

EIGHT thousand miles below the earth are the Seven Patalŭs, viz. Ŭtŭlŭ, Vitŭlŭ, Sootŭlŭ, Tŭlatŭlŭ, Muhatŭlŭ, Rŭsatŭlŭ, and Patalŭ.

All these patalŭs are described as containing rivers, animals, trees, &c. like this earth. The inhabitants, consisting of ŭsoorŭs, danŭvŭs, doityŭs, serpents, &c. are said to enjoy the same pleasure as men. King Bŭlee was banished by Vishnoo to Sootŭlŭ, where he is obeyed as king of the ŭsoorŭs. He is said to possess the strength of 10,000 elephants. In Mŭhatŭlŭ the serpents (nagŭs) reside; some of whom have as many as a thousand heads.

From another bramhŭn I obtained the following account of these places: In the midst of the earth there are seven large vacuums, called the seven patalŭs. Most of the inhabitants of these regions are of the race of serpents, mixed with rakshŭsŭs, ŭsoorŭs, &c. These serpents proceeded from Kŭshyŭpŭ, the son of Brŭmha, by his

wife Kŭdroo. The king of these serpents is Vasookee, beside whom there are seven other chiefs. These beings are equal in power with the gods, and delight in doing injury to others. In the patalŭs there is neither sun nor moon, but the jewels in the heads of the snakes illuminate those places.

SECTION VI.

Of the different Hells.

AT the extremity of the earth southwards, floating on the waters, is Sŭngyŭmŭ, the residence of Yŭmŭ, the judge of the dead, and of his recorder Chittrŭ-gooptŭ, and his messengers. The deity is said to have invested Yŭmŭ with the office of judge of the dead, giving him twenty-eight hells for the punishment of the wicked. He who performs extraordinary acts of merit is out of the reach of Yŭmŭ, and is taken by a celestial messenger to the heaven of the god whose disciple he was. Yŭmŭ's messengers take doubtful characters before their master, to have heaven or hell assigned to them; they drag the wicked before Yŭmŭ, who assigns to them, according to the directions of the shastrŭs, the hell in which they are to suffer. The

names of these hells are, Tamisrŭ,[1] Ŭndhŭ-tamisrŭ,[2] Rourŭvŭ,[3] Mŭha-rourŭvŭ,[4] Koombhēē-pakŭ,[5] Kalŭ-sōōtrŭ,[6] Ŭsipŭtrŭ-vŭnŭ,[7] Shookrŭ-mookhŭ,[8] Ŭndhŭ-kōōpŭ,[9] Krimee-bhōjŭnŭ,[10] Sŭndhangshŭ,[11] Tŭptŭ-shōōrmee,[12] Vŭjrŭ-kŭntŭkŭ-shalmŭlee,[13] Voitŭrŭnēē,[14] Pōōyōdŭ,[15] Pranŭ-nirōdhŭ,[16] Vishŭsŭnŭ,[17] Lala-bhŭkshŭ,[18] Sharŭmāyadŭnŭ,[19] Ŭvēē-chimŭyŭ,[20] Patŭnŭ,[21] Ksharŭ-kŭrddŭmŭ,[22] Rŭkshyōōgŭnŭ-bhōjŭnŭ,[23] Shōōlŭ-prōtŭ,[24] Dŭndŭ-shōōkŭ,[25] Ŭvŭtŭnee-rōdhŭnŭ,[26] Ŭpŭr-ya-vŭrtŭnŭ,[27] and Sōōchēēmookhŭ.[28] Beside these, the Shrēē-bha-gŭvŭtŭ says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrŭs, and the nature of their guilt.

1 The hell of darkness. 2 The hell of great darkness. 3 A hell full of animals called Rooroo. 4 A similar but more dreadful hell. 5 Hell of boiling oil. 6 Hell of burning copper. 7 This hell is a wilderness in which criminals are punished by the thorns of the talŭ tree. 8 In this hell criminals are bitten by animals having the faces of swine. 9 A hell of darkness full of reptiles. 10 Here the criminals become worms feeding on ordure. 11 Here sinners are burnt with hot irons. 12 In this hell adulterers are tormented in the embraces of a red-hot iron image of a female. 13 In this place men are thrown on trees full of dreadful thorns. 14 A river full of filth. 15 A similar hell. 16 Here sinners are pierced with arrows. 17 Here they are beat with clubs, &c. 18 Here they are fed with saliva, &c. 19 Dogs continually bite the wicked in this place. 20 False-witnesses are here thrown head-long upon a hard pavement. 21 Here sinners are pinched with hot tongs. 22 Here they are hurled head-long into mire. 23 Rakshŭsŭs here feed on the flesh of sinners. 24 The punishment here is by spears and birds of prey. 25 Snakes with many heads here bite and devour sinners. 26 Here sinners are punished with fear in the dark by the approach of wild beasts. 27 Here the eyes of sinners are picked out by birds of prey. 28 Here sinners are pricked with needles.

SECTION VII.

Of the gods.

THE gods are the most exalted powers in creation. They derive their origin from Brŭmhŭ, in the same manner as inferior beings. The gods are to Brŭmhŭ, said a learned Hindoo, what the mighty rivers, the Brŭmhŭ-pootrŭ, the Pŭdmŭ, and the Ganges, are to the sea; while men and all inferior animals are to the sea like the smaller rivers, brooks and rivulets.

The Hindoo philosophers have taught that in the whole of creation, whether animate or inanimate, there are three qualities (goonŭs) which in a greater or less degree pervade all things. The first of these qualities (sŭtyŭ goonŭ) gives rise to wisdom; the second (rŭjŭ goonŭ), inclines to desire and action; the third (tŭmŭ goonŭ) prompts to ignorance and inactivity. In the formation of man the rŭjŭ goonŭ is mixed with a small portion of the sŭtyŭ goonŭ. The degrees of superiority and inferiority in the irrational creation, from the first animal down to inanimate substances, are all to be attributed to the degree of the rŭjŭ goonŭ in them, as, from the proportion

of rŭjŭ goonŭ in each substance it approaches to rationality. All inanimate substances have in them nothing but the tŭmŭ goonŭ. These three qualities are said to be blended together, as tastes in wine, and to reside in shŭktee, in whom sometimes one quality is predominant, and sometimes another. In Vishnoo the quality of wisdom prevails; in Brŭmha that prompting to action, and in Shivŭ that inclining to sloth and gloominess. In proportion as the gods partake of any one of the three qualities, the fruits of the quality most predominant are conspicuous in their history. Thus, in Sŭrŭswŭtēē, the goddess of learning, wisdom prevails; in Kalēē, who delighted in war, drank blood, and devoured the giants, the quality leading to activity; and in Shivŭ (the ascetic) the quality inclining to sloth and gloominess. In the same manner, the Hindoos speak of a wise man, as possessing much of the sŭtyŭ goonŭ; of a restless, quarrelsome man, as filled with the rŭjŭ goonŭ, and of an idle, dull person, as having in him much of the tŭmŭ goonŭ.

I once obtained from a truly learned a bramhŭn, of the vādantŭ school, the following account of the origin of the gods; and though it is far from affording satisfaction respecting this part of the Hindoo creation, it may serve to amuse the reader:

From the womb of nature proceeded the god Ŭnnŭ-dāvŭta.* From

* The regent of food.

him came three other gods, viz. Bhōōr-dāvŭta,* Bhoovŭ-dāvŭta,† and Swŭr-dāvŭta.‡ These three gods preside in the three worlds, or Tribhoobŭnŭ.§

From these three gods proceeded Ŭgnee,|| Prit'hivee,* Vayoo,† Ŭntŭrikshyŭ,‡ Ŭdityŭ,§ and Divŭ.||

From these six gods proceeded thirty-three others, viz. eight Vŭshoos, twelve Adityŭs, eleven Roodrŭs, Indrŭ, and Brŭmha.

These thirty-three gods gave birth to 3,306 other gods; and from the latter 33,000,000 gods arose.

In the same manner, from the womb of nature, sprung 33,000,000 goddesses. The wife of each god has the same form as her husband; the same number of heads and arms; is of the same colour; rides upon the same kind of animal, with this exception that the goddess has a female animal to ride upon. Some goddesses, however, are not married.

The pooranŭs speak of the gods in general as the children of Kŭsh-

* The regent of the earth. † The regent of the sky. ‡ The regent of the heavens. § That is, heaven, the sky, and earth. || The god of fire. * The earth personified. † The god of wind. ‡ The sky personified. § The sun. || The heavens personified.

yŭpŭ by his wife Ŭditee. Some pooranŭs, however, say, that Brŭmha, Vishnoo and Shivŭ were created by Brŭmhŭ, united with shŭktee, without the agency of a second person, to create, preserve, and, at the return of the kŭlpŭs, destroy the universe.

The gods are described as presiding over the universe: hence, Indrŭ is the king of the gods, Vayoo is the god of wind, Vŭroonŭ of water, &c. Ten particular deities preside over the ten quarters of the earth. Other gods are represented as presiding over the powers of man and animals: Indrŭ directs the powers of action, or the springs of motion; Brŭmha presides over breathing; Sōōryŭ over the sight; Ŭshwinee-koomarŭ over smelling; Dig-dāvtŭ over hearing; Vayoo over feeling; Vŭroonŭ over the taste; five others preside over the organs of perception; Ŭgnee presides over the mouth; Indrŭ over the hand; Vishnoo over the feet, &c. &c. In this manner thirty-three gods have particular offices assigned them, and they associate with themselves a great number more, to assist in directing the divisions and subdivisions of these powers of nature.

Besides those who are born gods, there are others who have raised themselves to this dignity by their merits. Among these are a number of Hindoo kings, as Dŭshŭ-rut'hŭ, Ramŭ, Yoodhist'hēērŭ, Bhēēmŭ, Ŭrjoonŭ, Bŭlŭramŭ, &c.

Those gods who have thus raised themselves from human to divine birth, may, after enjoying the amount of the happiness due to them on account of former merits, descend again to earth, and become bramhŭns, or dogs, according to their conduct in succeeding births. Many stories are to be found in the pooranŭs of gods being banished from heaven for certain crimes committed there; as, on a certain occasion, Indrŭ, for not honouring his spiritual guide, was driven to earth, where he was compelled to take the form of a cat.

The gods do not subsist by eating food; but, beholding excellent food (say the shastrŭs) they are satisfied. They never have children by their own wives, but they have by other females. For six months they have day, and continue active. The next six months they sleep. When awake, they are always absorbed in pleasure, as dancing, singing, play, &c. They perform no religious ceremonies. The form of the gods is like that of men; but the bodies of the former are strong and glorious, having their arms, &c. multiplied. The heavens of the gods contain animals, &c. as on earth; but even the inferior creatures there partake of the superiority of their situation.

I cannot conclude this article, without recording, from the Hindoo shastrŭs, some of the crimes which the writers of the shastrŭs have laid to the charge of their gods:

Brŭmha was inflamed with evil desires towards his own daughter. —*Kalika pooranŭ.*

Vishnoo, when incarnate as Bamŭnŭ, deceived king Bŭlee, and deprived him of his kingdom.—*Mŭhabharŭtŭ.*

Shivŭ is charged with many grievous crimes. His wife was constantly jealous on account of his amours. Among many other adulteries, Doorga charged him with associating with the women of a low cast at Cooch-Behar. The story of Shivŭ and Mōhinēē, a female form of Vishnoo, is disgustingly indelicate.—*Ibid.*

Vrihŭspŭtee, the gooroo, or spiritual guide, of the gods, committed a rape on the body of his eldest brother's wife.—*Ibid.*

Indrŭ was guilty of dishonouring the wife of his spiritual guide. —*Ibid.*

Chŭndrŭ was criminally connected with the wife of his spiritual guide.—*Vrihŭddhŭrmŭ pooranŭ.*

Sōōryŭ ravished a virgin named Koontee, from whence Kŭrnnŭ, a giant, was born.—*Mŭhabharŭtŭ.*

Yŭmŭ, in a passion, kicked his own mother, who cursed him. From this curse he became afflicted with a swelled leg, which to this day the worms are constantly devouring.—*Ibid.*

Vayoo was cursed by Dŭkshŭ for making his daughters crooked when they refused his embraces. He is also charged with a scandalous connection with a female monkey.—*Ramayŭnŭ.*

When Vŭroonŭ was walking in his own heaven, he was so smitten with the charms of a courtezan named Oorvŭshēē, that, after a long quarrel, she was scarcely able to extricate herself from him.—*Ibid.*

Ugnee was inflamed with evil desire towards six virgins, the daughters of so many moonees, but was prevented gratifying his desires on account of the presence of his wife.—*Mŭhabharŭtŭ.*

Bŭlŭramŭ was a great drunkard, almost always remaining in a state of intoxication.—*Ibid.*

Ramŭ made his wife pass through a fire, to know whether she was guilty or innocent while in the hands of Ravŭnŭ.—*Ramayŭnŭ.*

Krishnŭ's thefts, wars, and adulteries are so numerous that his whole

history, as given in the *Shrēē-bhagŭvŭtŭ*, &c. seems to be one uninterrupted series of crimes.

Doorga was continually quarrelling with her husband Shivŭ.—*Ŭnnŭpoorna-mŭngŭlu.*

In the images of Kalēē she is represented as treading on the breast of her husband.—*Markŭndāyŭ-pooranŭ.*

Lŭkshmēē and Sŭrŭswŭtēē, the wives of Vishnoo, were continually quarrelling.—*Vrihŭddhŭrmŭ pooranŭ.*

SECTION VIII.

Of other celestial Beings.

BESIDE the gods and goddesses, there are several other kinds of superior beings, who have proceeded fom the gods by illicit connections,* viz.

Vidyadhŭrŭs.	Ŭpsŭrŭsŭs.
Yŭkshŭs.	Goojhyŭkŭs.
Rakshŭsŭs.	Gŭndhŭrvŭs.
Kinnŭrŭs.	Pishachŭs.
Siddhŭs.	Bhōōtŭs.
Ŭsoorŭs.	

An account of these beings will be found in volume iii. page 319, &c.

* Some pooranŭs speak of the births of some of these beings as proceeding from Kŭshyŭpŭ and the daughters of Dŭkshŭ. Ditee is called the mother of the ŭsoorŭs.

SECTION IX.

Of the creation of Man.

RESPECTING the creation of man, some pŭndits speak of an original creation, proceeding from Viratŭ, from which Brŭmha arranged and divided creation as it stands; for instance, from Viratŭ proceeded men; Brŭmha divided them into bramhŭn, kshătriyŭ, voishyŭ, and shōōdrŭ.* Thy ascribe to Viratŭ that part of creation which is incapable of change, and that which may be changed they ascribe to Brŭmha.

The Pŭdmŭ pooranŭ says, that after creating Brŭmha, God commanded him to form the world. Brŭmha, in this work, first caused a female to issue from his left side. From this female he gave birth to ten males, viz. Dŭkshŭ, Mŭrēēchee, Ŭtree, Poolŭstyŭ, Poolŭhŭ, Krŭtoo, Vŭshisht'hŭ, Goutŭmŭ, Bhrigoo, and Ŭngira.

In the same way that Brŭmha created the first female, Dukshŭ

* Some affirm that only bramhŭns were at first created, and that the other casts arose from the bramhŭns debasing themselves.

gave birth to twelve daughters, viz. Ŭditee, Ditee, Dŭnoo, Kala, Ŭnayoosha, Singhika, Shoonēē, Prachēē, Krōdha, Pŭrŭma, Vinŭta, Kŭdroo. He also gave birth to twenty-seven daughters more, viz. Ŭshwinēē, Bhŭrŭnēē, Kritika, Rōhinēē, Mrigŭshira, Ardra, Poonŭr-vŭsoo, Pooshya, Ŭshlāsha, Mŭgha, Pōōrvŭphŭlgoonēē, Ootŭrphŭl-goonēē, Hŭsta, Chitra, Swatēē, Vishakha, Ŭnooradha, Jyāsht'ha, Mōōla, Pōōrvva-sharha, Ootura-sharha, Shrŭvŭna, Dhŭnisht'ha, Shŭtŭbhisha, Pōōrvvŭ-bhadrŭ-pŭd, Ootrŭ-bhadrŭ-pŭd, and Rāvŭ-tēē. The twelve daughters were married to Kŭshyŭpŭ, the son of Mŭrēēchee, and the twenty-seven to Chŭndrŭ, who was born of the s eaof milk.

The Kōōrmŭ pooranŭ says, that Brŭmha, in the from of Nara-yŭnŭ, first created, by his word, Sŭnŭkŭ, Sŭnatŭnŭ, Sŭnŭndŭnŭ, Rōōrŭ and Sŭnŭtkoomarŭ, who became yōgēēs. As these yōgēēs abandoned the world, they became of no use in the propagation of mankind; Brŭmha therefore began to perform severe austerities to obtain the blessing of God on the work of creation. He continued these austerities for a very long period, without effect; till at last he became quite angry, and from his tears a number of bhōō-tŭs arose; his sighs also gave birth to the god Roodrŭ. At the request of Brŭmha, Roodrŭ began to create, but the beings he created were immortal; in their form they were like Shivŭ, bearing a

trident in their right hands. On Roodrŭ's refusing to create any but immortals, Brŭmha began the work himself.* He created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, short divisions of time, day, night, half months, months, half years, years, yoogŭs, &c. also Dŭkshŭ from his breath, Mŭrēēchee and Ŭtree from his eyes, Ŭngira from his head, Bhrigoo from his heart, Dhŭrmŭ from his eyes, Sŭngkŭlpŭ from his mind, Poolŭstyŭ from the air in his belly, Poolŭkŭ from the air which is inhaled into the body, Krŭtoo from the air called ŭpanŭ, and Vŭshist'hŭ from the air called sŭmanŭ. After this, in the night, he assumed a body possessing the tŭmŭ goonŭ, and created the ŭsoorŭs ; then in the day, assuming a body possessing the sŭtyŭ goonŭ, he created certain gods, and in the evening the pitrees ; then, assuming a body possessing the rŭjŭ goonŭ, he created men ; and next, assuming the rŭjŭ and tŭmŭ goonŭs, he created, in the night when very hungry, the rakshŭsŭs. To this succeeded the creation of birds, beasts, other rakshŭsŭs ; (from the belly) cows ; (from the feet) horses ; (from the breast) elephants ; also deer, camels, fruits, roots, forms of verse, with all other animate and inanimate substances ; the yŭkshŭs also, and the pishachŭs, gŭndhŭrvŭs, ŭpsŭras, kinnŭrŭs, serpents, &c. &c. to all of whom he appointed their proper work.

* The perplexity of these creators forms a striking contrast to the divine fiat—"Let there be light, and there was light."

Brŭmha, after creating all these things, still perceived that the creatures did not propagate : he therefore divided his body into two parts, one of which became a female, Shŭtŭ-rōōpa, and the other a male, Swayŭmbhoovŭ. From these two persons were born Priyŭ-vrŭtŭ and Oottanŭpadŭ, and two daughters, Prŭsōōtee and Akōōtee. Swayŭmbhoovŭ gave his two daughters to Dŭkshŭ. Prŭsōōtee had twenty-four daughters. Thus men began to increase in the world.

A learned bramhŭn, of the vādantŭ school, once described to me the union of bodies and souls thus : What he called the lingŭ shŭrēērŭ, (the soul) he said, existed as an infinitely small particle, capable of assuming the form of the ant as well as that of the elephant. This lingŭ shŭrēērŭ, after it falls from heaven, or escapes from hell, enters the rays of the moon, and rests upon some kind of food, of man or beast, in the water or on the land. Without the rays of the moon nothing lives. Mixing itself with this food, it is eaten by men or beasts, or it is transfused into a plant or tree. When eaten, it becomes the seed of whatever animal is intended to be formed in the arrangements of Providence.

SECTION X.

Of the creation of other Animals.

ACCORDING to the pooranŭs, from Kŭshyŭpŭ and the twelve daughters of Dŭkshŭ arose most of the different animals, as, Shoonēē was the mother of the dogs; Ŭnayoo of the jackals; Vinŭta was the mother of the birds; Kădroo of the serpents; Singhika was the mother of the lions; Soorŭbhee of cows, goats, and geese. Krōdha is spoken of as the mother of many animals, and especially of all those with four feet.*

* Women giving birth to dogs, jackals, serpents, geese, &c. is as firmly believed by the Hindoos as any other part of their shastrŭs. Why not? say they. The gods can do every thing.

SECTION XI.

Of the state of Man in this world.

A CHRISTIAN is taught, that God created the world to display his own glory to his rational creatures, and to make them happy in his own image. It seems very difficult, from any thing which I have found among the Hindoos, to discover the reasons they assign for the creation of the universe. Creation and Destruction seem to be performed by Brŭmhŭ in a periodical manner, without the exercise of the divine wisdom. For a certain period Brŭmhŭ exists in a state in which he does not appear to be possessed of any of the powers which christians call the divine perfections; he rests in a state of repose like that of a person in a deep sleep, in which the body and mind are both wholly inactive. At the close of a kŭlpŭ, or prŭlŭyŭ, he is said to unite to himself what is by some called shŭktee,* by others maya.† He then gives birth to the universe. The whole of this appears to be the progress of fate or destiny, rather than the actions of an infinitely wise Being, having a plan before him worthy of himself.

* Energy. † Illusion.

The Hindoo shastrŭs further teach us, that man is created with those qualities which unchangeably fix his character and condition. The rŭjŭ goonŭ (the quality tending to passion) prevails in man, mixed with the quality giving rise to knowledge, as well as that which leads to sloth and darkness. He is represented as having a certain destiny to accomplish, over which he has no controul. This idea pervades the minds of all the Hindoos without exception; and on every occasion of misfortune it is resorted to as the root of all evil.

Another idea generally received by the Hindoos respecting man is, that he is like a spark separated from the parent sun, which wanders in boundless space, and finds no rest till it be reunited to the fountain of light; or like a fish, which, having left the ocean, wanders up and down in the different rivers, but finds no happiness till it arrive at the ocean again.

That man was made to glorify his Maker by a course of holy, benevolent, and devotional actions, as a christian believes, is an idea of which, not the least vestige as far as I can discover, exists among the Hindoos. Man, according to them, is cast on the ocean of time, and certain ceremonies are given him to perform, said to be meritorious, and which are to procure him a safe landing on the shores of happiness, viz. absorption in God, as a drop of water is received into

the ocean; or a residence for a season, in the heavens of the gods, with the participation of every pleasure that can delight the senses.

The shastrŭs teach, that the earth is a place of rewards and punishments, and that all mankind are either enjoying the fruits arising from works of merit, or suffering for sins committed in this or former births: so that this is another circumstance in the state of man in this world.

SECTION XII.

Of absorption, and the methods of obtaining it.

GOD, as separated from matter, the Hindoos contemplate, as a being reposing in his own happiness, destitute of ideas; as infinite placidity; an unruffled sea of bliss; as being perfectly abstracted, and destitute of consciousness. They therefore consider the height of perfection to consist in likeness to this being. Hence Krishnŭ, in his discourse to Ŭrjoonŭ, praises the man "who forsaketh every desire that entereth into his heart; who is happy of himself; who is without affection; who rejoiceth not either in good or evil; who,

like the tortoise, can restrain his members from their wonted purpose; to whom pleasure and pain, gold, iron, and stones are the same."

It is necessary, in order to obtain this perfection, that the person should have his mind constantly fixed, and unaffected by surrounding objects, and that he should see Brŭmhŭ in every thing. Krishnŭ says to Ŭrjoonŭ: "The learned behold Brŭmhŭ alike in the reverend bramhŭn, perfected in knowledge; in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs."

The person whose very nature, say they, is thus absorbed in divine meditation, and whose life is like a sweet sleep, unconscious and undisturbed, is the first of human beings, and obtains absorption into Brŭmhŭ.* This man does not even desire God, or any thing else. His very nature is changed into the perfect image of the Ever-blessed.

To obtain this state, a number of different ceremonies are prescribed in the Hindoo shastrŭs, most of which, on account of their

* Some of the followers of Vishnoo (voishnŭvŭs) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying thus: "O Vishnoo we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our Lord; in which thou wilt continue as our beloved master, and we as thy servants." Agreeably to this prayer, they believe that devoted voishnŭvŭs after death will be freed from future birth, and remain for ever near Vishnoo in Voikoont'hu, the heaven of this god.

severe nature, are called by the name of tŭpŭshya, and the person performing them tŭpŭshyēē.* Forsaking the world; retiring to a forest; subduing the body by austerities, as fasting, keeping certain postures, living on roots, fruits, &c.; exposing the body to all the inclemencies of the weather, &c. &c. These and many other austere practices are recommended to subdue the passions, fix the mind, habituate it to meditation, and fill it with that serenity and indifference to earth, which is to prepare it for absorption, and place it beyond the reach of future birth. The rules of the shastrŭs respecting a forest residence will be found in vol. iii. page 402, &c.

The reader is not, however, to expect any such ascetics now, if ever they did exist. The only appearance of such a character, that I have heard of, is mentioned in a note in page 239, vol. ii. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tŭpŭshwēē in the shastrŭs. The dresses and marks upon the bodies of some of these persons are intended to point out that they have left a secular life, and have embraced that of a devotee. Some of them, to suggest the idea of their having subdued their passions, go almost

* All those actions, said a learned bramhŭn to me once, performed by order of the shastrŭ, which give pain to the body to keep it in subjection, and which a person performs under the hope of obtaining absorption in God, are called tŭpŭshya.

naked, and others entirely so; others wear tyger's skins;* others carry iron instruments of torture with them; some are seen lifting up the arm till it has become stiff, and others keep the hand closed till the nails grow through the ball of the hand. By the side of the Ganges, near a large town, it is not uncommon for a mendicant to take up his residence in a wretched hut, and spend his time in repeating the name of some deity: some of these persons beg, and others have nothing but what is voluntarily carried to them as alms. Yet these men, in general, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state, and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach a bramhŭn, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace, as they do the mind of a real christian. Indeed some of the most exalted of the Hindoo saints burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranŭs, are too offensive ever to reach an European ear. Even the god Shivŭ, one of the greatest tŭpŭshwēēs of all the Hindoo ascetics, was once so captivated, says the Mŭhabharŭtŭ, with the charms of Mōhinēē, that

* To point out that they belong to the sect of ascetics who lived in forests.

he declared he would part with the merit of all his religious austerities to obtain one smile from her.

The following is an account of some of the actions of the most eminent of the Hindoo saints:

Vŭshisht'hu inflicted on himself the most incredible acts of severity in order to obtain the situation of a Brŭmhŭ-rishee. In the midst of these acts of severe devotion, he became attached to a heavenly courtezan, and cohabited with her 5000 years.

Pŭrashŭrŭ, a moonee, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vyasŭ, the author of the Mŭhabharŭtŭ.

The father of Rishyŭshringŭ lay with a deer, and his son had deer's horns.

Kŭpilŭ, a moonee, reduced king Sagŭrŭ's 60,000 sons to ashes, because they mistook him for a horse-stealer.

Bhrigoo, in a fit of passion, kicked the god Vishnoo on the breast.

Richēēkŭ, a sinless rishee, for the sake of a subsistence, sold his son for a human sacrifice.

Doorvasa, a moonee, was so addicted to anger, that he was a terror both to gods and men.

Ourvvŭ, a moonee, in a fit of anger, destroyed the whole race of Hoihŭyŭ with fire from his mouth, and Doorvasa did the same to the whole posterity of Krishnŭ.

Javalee, a moonee, stands charged with stealing cows' flesh, at a sacrifice. When the beef was sought for, the saint, to avoid detection, turned it into onions. Hence onions are forbidden to the Hindoos.

The pooranŭs abound with accounts of the crimes of these saints, so famous for their religious austerities. Anger and lust seem to have been their predominant vices.

From hence the reader will perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, was a mere theory, without producing any moral effects on the minds of those who carried it to the highest

state of perfection.* It ought to be observed too, that many of these austerities were both senseless and cruel in the extreme:—One tŭpŭswēē hung for hundreds of years with his head downwards; another lived on leaves; another on air; another surrounded himself with four fires, and endured intolerable heat and thirst; another stood up to the neck in water; Valmēēkŭ stood in one posture, repeating the name of Ramŭ, till the white ants surrounded his body with a case of earth, and devoured all the flesh from his bones.

As it respects the modern devotees, none of them practise these austerities; none of them expect absorption; and almost all of them are absorbed in cares for the body, and even in sensuality. Respectable Hindoos consider them as a disgrace to their country; as a swarm of locusts, existing only to devour the fruits of the earth.

It is true, I have now and then seen a poor wretch, naked, covered with ashes, and his hair clotted with dirt, whose vacant brutish looks indicated that he was approaching a state of complete abstraction, and that he might soon hope to enter into this perfect state, viz. to live in a world full of wonders, without a single pas-

* The moonees are the supposed authors of the most ancient of the Hindoo writings, in some of which, it is admitted, are to be found sentiments which do honour to human nature. But it is equally certain that these moonees were very little affected by these sentiments; and I suppose the same might be said of almost all the heathen philosophers.

sion left to be affected by them. Yet even this abstraction, or contempt of the world, if it could deserve such a name, was brought on by shunning the presence of man, and continually smoking intoxicating herbs.

The shastrŭs teach that there are four kinds of mooktee, or deliverance, viz. 1. That which consists in the enjoyment of happiness in the heavens of the gods;—2. in being like the god worshipped;*—3. in constantly dwelling in the presence of such god;†—and 4. in absorption.‡ In the three first the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

Few of the Hindoos adopt the rules for obtaining absorption: there are however some persons among the dŭndēēs and other mendicants who ape these things. These persons profess to disregard all ceremonies, and to be employed in bringing the mind to an entire fixed-

* That is, deified in heaven, as some kings have been.

† Every person raised to heaven is not permitted to approach the god in whose heaven he resides. This privilege belongs only to favourites.

‡ The vădantŭ shastrŭs teach, that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature which pervades the universe, as air escaping from a vessel when broken immediately mixes with the surrounding air. The pooranŭs teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed in the divine nature.

ness, without thinking on any thing. When I asked a learned bramhŭn respecting the nature of this subjugation of the mind—whether these persons reflected upon God as possessing such and such perfections, he declared that they habituated themselves to restrain their thoughts from all exercise; and that as it respected the customs of secular Hindoos, they considered that there was no evil in drinking spirits, nor any good in bathing in the Ganges; that in fact all outward things were alike to them.

SECTION XIII.

Of the heavens of the gods. Stories respecting these heavens. Of the methods of obtaining happiness in these places.

THE Mēēmangsŭ writers have decided, that there is no separate place of future happiness; but that whether a person's portion be happiness or misery, the whole is confined to the present life. The pooranŭs declare, that there are many places of happiness and misery, and that persons go to these places after death. They give the names of these places, with other particulars, which plainly point out that there is a clear contradiction betwixt these writers and the Mēēmangsŭkŭs.

The descriptions which the pooranŭs give of the heavens of the gods are truly in the Eastern style: every thing, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unrenewed men; or by such a person as the Earl of Rochester was before his conversion. These heavens, like those of the European idolators, and like the paradise of Mahomet, are houses of ill-fame, rather than places of rewards for those who "hunger and thirst after righteousness—or the pure in heart." Here all the vicious passions are personified, rather deified;—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as the same things are talked of among these idolators on earth. It would be a gross insult to compare these heavens with the place which our Saviour went to prepare for his disciples;* but the serious enquirer after truth will be struck with this additional proof, that the Christian religion is "worthy of all acceptation."

According to the shastrŭs, even the persons who are destined to happiness, unless they are saints of a very superior order, are detained for twelve months after death in a state of comparative suffering, and are called prātŭs. The Markŭndāyŭ pooranŭ describes

* John xiv. 2.

persons in this state as having a very small human body, covered with white hairs, red eyes small as the eye of a needle, and a face like a swine. An offensive smell proceeds from the body, which contains devouring worms. These prātŭs devour ordure, urine, &c. and are destitute of rationality. They are said to be invisible, but to reside principally in the Shakōtŭkŭ and Kŭlidroomŭ trees. They are delivered from this state by the performance of the ceremonies of the shraddhŭ, in which ten balls of rice are offered to them. Should these ceremonies be omitted, the person remains in this prātŭ state; but after they have been performed for twelve months, he obtains a body suited to his future destiny, viz. in heaven, on earth, or in hell.

If he obtain a heavenly body, he ascends to heaven, to enjoy the happiness to which his merits entitle him.

Persons performing the ŭshwŭmādŭ sacrifice, the worship of Doorga from pure faith, and some other acts of distinguished merit, ascend to the heaven of Indrŭ.

Those who have been highly distinguished as having devoted themselves in a very particular manner to the service of some one god, go to the heaven of this god after death.

Kings, and others, who have particularly distinguished themselves in gifts and sacrifices, go to Sŭngyŭmŭnēē, the heaven of Yŭmŭ.

The following Description of the Heaven of Vishnoo is taken from the Mŭhabharŭtŭ.

THIS heaven, called Voikoont'hŭ,* is entirely of gold; and is 80,000 miles in circumference. All the elevated places are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovŭ, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voikoont'hŭ. Here are also—fine pools of water, containing blue, red and white water-lilies, the flowers of some of which contain one hundred petals and others a thousand; gardens of water-lilies, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lŭkskmēē. He has four arms, is of the colour of a cloud surcharged with rain, and wears yellow clothes. From the body of Lukshmēē the fragrance of the water-lily extends 800 miles. This goddess's form shines like a fixed blaze of lightning.

* The work called kŭrmŭ-vipakŭ says, that the heavens of Vishnoo, Brŭmhŭ, and Shivŭ are upon three peaks of the mountain Soomaroo; and that at the bottom of these peaks are the heavens of twenty-one other gods.

The dāvŭrshees, rajŭrshees, and sŭptŭrshees constantly celebrate the praises of Vishnoo and Lŭkshmēē, and meditate on their divine forms. The brŭmhŭrshēēs are constantly chanting the vādŭs. The glorified voishnŭvŭs approach near to Vishnoo, and serve him. The gods* are also frequently employed in celebrating the praises of Vishnoo; and Gŭroorŭ, the bird-god, is the door-keeper.

Description of the Heaven of Brŭmha, from the same work.

THIS heaven is 800 miles long, 400 broad, and 40 high. Narŭdŭ, when he was attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brŭmha on earth, from the smallest insect to the largest of the animals, was to be found here.

A scene in the heaven of Brŭmha:—Vrihŭspŭtee, on a certain occasion, went to the palace of his elder brother Ootŭt'hyŭ, and became enamoured of his pregnant wife. The child in the womb

* These gods are supposed to be visitors at Vishnoo's.

reproved him. Vrihŭspŭtee cursed the child, on which account it was born blind, and called Dēērghŭ-tŭma.* When grown up, Dēērghŭ-tŭma followed the steps of his uncle, and from his criminal amours Goutŭmŭ and other Hindoo saints were born. Dēērghŭ-tŭma was delivered from the curse of Vrihŭspŭtee by Yoodhist'hirŭ.

Description of the heaven of Shivŭ, from the Shrēē-bhagŭvŭtŭ.

SIXTEEN thousand miles from the earth, on the mountain Koilasŭ, is the heaven of this god. He lives in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kind of fruits, flowers of every fragrance; a tree called kŭlpŭ, from which a person may obtain every kind of food and all other things he may desire. Under a roodrakshŭ tree, in the centre of a forest of these trees, Shivŭ, frequently sits playing with his wife Parvŭtēē. The fragrance of the parijatŭ flowers extends 200 miles in all directions; and all the seasons are here enjoyed at once. The winds blow softly, filled with the most refreshing odours. At the extremities of this heaven southwards and northwards Shivŭ has fixed two gates, one of which is kept by Nŭndēē and another by Mŭha-kalŭ.

* From dēērghŭ, long; tŭma, darkness.

A number of gods and other celestial beings constantly stay here, with Kartikāyŭ and Gŭnāshŭ, the sons of Shivŭ; also the female servants of Doorga, Jŭya and Vijŭya, eight nayikas, and sixty-four yōgincēs, with bhōōtŭs, pishachŭs, Shivŭ's bull, and those disciples of Shivŭ (shaktŭs) who have obtained beatitude.

The time is spent here in the festivities and abominations of the other heavens.

Description of the heaven of Indrŭ, from the Mŭhabharŭtŭ.

THIS heaven was made by Vishwŭkŭrma, the architect of the gods. It is 800 miles in circumferance, and 40 miles high; its pillars are made of diamonds; all its elevated seats, beds, &c. are of gold; its palaces too are of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c. that it exceeds in splendour the rays of twelve suns united.

It abounds with gardens and forests containing among other trees the parijatŭ; the fragrance of the flowers of this tree extends 800 miles, that is, fills the whole heaven. In these pleasure grounds are pools of water, containing fish, water-fowl, water-lilies, &c. The

landing places of these pools are of gold, the water is warm in winter, and cold in summer. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous. The heat of the sun is never burthensome. The inhabitants of this heaven are gods, moonees, ŭpsŭras, kinnŭrŭs, siddhŭs, saddhyŭs, dāvŭrshees, brŭmhŭrshees, rajhŭrshees, Vrihŭsputee, Shookrŭ, Shŭnee, Boodhŭ, the mŭroots, māghŭs, Oiravŭtŭ, (Indrŭ's elephant), &c. &c.

The inhabitants are always entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

When the god Narŭdŭ was sitting in a grand assembly on earth at king Yoodhist'hirŭ's, the latter asked him if he had ever seen so grand a scene before? Narŭdŭ, after some hesitation, declared he had seen a scene far more grand in Indrŭ's heaven, of which he then gave to the king the above account; but confessed that the place exceeded all his powers of description.

A scene in Indrŭ's heaven:—At a certain time, an assembly of the gods was held, at which, beside the gods, Narŭdŭ and the rishees, the nagŭs, dŭkshŭs, gŭndhŭrvŭs, and other inhabitants of the heavenly

regions, were present. While the courtezans were dancing, and the kinnŭrŭs singing, the whole assembly was filled with the most enthusiastic pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, holding it to his nose, gave it to a bramhŭn. The assembled gods, laughing at the bramhŭn, he went home in disgrace; but he cursed Indrŭ, and ordered him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter of the name of Loobdhŭkŭ. After he had been absent eight or ten days, Shŭchēē, the queen of heaven, became very anxious, and sent messengers every where to enquire for Indrŭ. The gods also said among themselves, "What is become of Indrŭ?—A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?—All search was vain; and the gods assembled to enquire where he was? They found Shŭchēē in a state of the greatest distraction. Brŭmha enquired of Shŭchēē, but she could give no tidings of the lost god. At length Brŭmha closed his eyes, and by the power of dhyanŭ* he discovered that Indrŭ, having offended a bramhŭn, was become a cat. Shŭchēē, full of alarm, asked Brŭmha what she was to do? He told her to go to the house of the

* Meditation.

bramhŭn, and obtain his favour, upon which she would have her husband restored to her. Shŭchēē obeyed the directions of Brŭmha; went to the house of the bramhŭn, who at length was pleased with her attentions, and ordered her to descend to the earth, and go to the house of Loobdhŭkŭ, the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, she sat weeping. The wife of the hunter, struck with the divine form of Shŭchēē, enquired first, with surprize, who she was? Shŭchēē hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indrŭ, the king of heaven! The hunter's wife, petrified with astonishment, knew not what answer to give. Shŭchēē, after some other discourse, informed this woman, that she had been informed that she (the hunter's wife) alone could help her to obtain the deliverance of her husband. After some moments of reflection, the hunter's wife directed Shŭchēē to perform the Kalika-vrŭtŭ. She obeyed; and poor Indrŭ, renouncing the form of the cat, ascended to heaven, and took his place again among the gods. No doubt he took care in future not to offend a bramhŭn.

Another scene in the heaven of Indrŭ, from the Shrēē-bhagŭvŭtŭ:— On a certain occasion, the heavenly courtezans were dancing before

the gods, when Indrŭ was so charmed with the dancing, and especially with the person of Oorvŭshēē, one of the courtezans, that he did not perceive when his spiritual guide Vrihŭspŭtee arrived, and neglected to pay him the usual honours. Vrihŭspŭtee was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation, went to Indrŭ, and made him acquainted with what had passed. The latter, full of alarm, intreated the gods to join him in seeking for the enraged Vrihŭspŭtee; but the latter had, by the power of yōgŭ, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indrŭ entreated that the offence might be forgiven. Vrihŭspŭtee, full of anger, declared that he had for ever rejected Indrŭ,* and that his resolution would not be changed. Indrŭ, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but would seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwŭ-rōōpŭ, who had three heads, for his gooroo. In process of time, at the suggestion of his mother, the daughter of an ŭsoorŭ, Vishwŭ-rōōpŭ was about to perform a sacrifice that should increase the power of the ŭsoorŭs, the natural enemies of the gods. Indrŭ heard of this, and, hurling his thunders on the head of the faithless priest, destroyed

* A Hindoo considers the anger of his spiritual guide as the greatest possible misfortune.

him in an instant. The father of Vishwŭ-rōōpŭ heard of his son's death, and, by the merit of a sacrifice, gave birth to an ŭsoorŭ, at the sight of whom Indrŭ, overwhelmed with fear, fled to Brŭmha. The latter informed the king of the gods that this ŭsoorŭ could not be destroyed by all his thunders, but if he could persuade Dŭdhēē-chee, a rishee, to renounce life, and give him one of his bones, the ŭsoorŭ might be overcome. This rishee consented, and by the power of yōgŭ renounced life. Vishwŭkŭrma made this bone into a thunder-bolt, by which the ŭsoorŭ was destroyed. As soon as the ŭsoorŭ died, a terrific monster arose from his carcase, to punish Indrŭ for his bramhŭnicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up. At last Indrŭ took refuge in a place where the monster could not go to him, and in this place the king of the gods skulked, while the monster sat and watched him. After some time the gods began to be alarmed, that there should be no king in heaven, where every thing was falling into disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nŭhooshŭ, who had performed the sacrifice of a horse one hundred times. When Nŭhooshŭ enquired for Shŭchēē, the queen of heaven, he found she was in the forest called Parijatŭ. He sent for her; but she declared she would not come to him, as he had a human and not a divine body. The messengers remonstrated with her, but she would not listen to them; and fled to Brŭmha,

who advised her to send word to the new Indrŭ, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indrŭ, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. In the end he resolved to be carried to her in the arms of some of the principal rishees. As the procession was moving along, the king, in his excessive anxiety to arrive at the forest of Parijatŭ, kicked the sacred lock of hair on the head of Ŭgŭstyŭ, who was filled with rage, and pronouncing a dreadful curse on the new Indrŭ, threw him down, and he fell, in the form of a snake, upon a mountain on earth.—Vishnoo, perceiving that one Indrŭ was kept a prisoner, and that another had been cursed and sent down to earth, resolved to find a remedy for this evil, and cursing the monster who held the old king of the gods in durance vile, restored him to his throne and kingdom.

Another scene in Indrŭ's heaven, from the Mŭhabharŭtŭ:—Narŭdŭ one day called at Krishnŭ's, with a parijatŭ flower in his hand from the heaven of Indrŭ. The fragrance of this flower filled the whole place with its odours. Narŭdŭ first called on Rookminēē, one of Krishnŭ's wives, and offered the flower to her. She recommended him to give it to Krishnŭ, that he might dispose of it as he chose. He next went to Krishnŭ, who received him with great respect: "Ha!—Narŭdŭ—you are come after a long absence. What flower is that?

Can't you tell by its fragrance?" said Narŭdŭ, "It is the parijatŭ: I brought it from Indrŭ's garden; and I now present it to you." Krishnŭ received it with pleasure, and, after some further conversation, Narŭdŭ retired into another part of the premises, and watched Krishnŭ, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishnŭ's family, and ultimately a war betwixt Krishnŭ and Indrŭ. Krishnŭ, after Narŭdŭ had retired, went to Rookminēē, and gave the flower to her, warning her to keep it secret, lest Sŭtyŭ-bhama (another of Krishnŭ's wives) should hear of it. As soon as Narŭdŭ saw to whom Krishnŭ had given the flower, he made a visit to Sŭtyŭ-bhama: she received him with great attention, and, after the first compliments were over, Narŭdŭ fetched a deep sigh, which Sŭtyŭ-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sŭtyŭ-bhama more inquisitive. He then acknowledged that his sorrow was on her account. Her curiosity was now still more excited, and she begged him to tell her what he meant. "I have always considered you," says Narŭdŭ, "as the most beloved wife of Krishnŭ. The fame of your happiness has reached heaven itself. But from what I have seen to-day, I suspect that this is all mistake." "Why?—Why?" asked Sŭtyŭ-bhama most anxiously. Narŭdŭ then unfolded to her, in the most cautious manner, the story of the flower: "I brought from heaven," says he, "a parijatŭ flower; a thing which is

not to be obtained on earth, and gave it to Krishnŭ. I made no doubt but he would present it to you; to whom else should he present it? but instead of that he went secretly to the apartments of Rookminēē, and gave the flower to her. Where then is his love to you?"—Sŭtyŭ-bhama asked what kind of flower this was? Narŭdŭ declared that it was not in his power to describe it. "Do you not perceive," said he, "its odours?" "I perceived," said Sŭtyŭ-bhama, "the most delightful fragrance, but I thought it was from your body." Narŭdŭ declared that his body was offensive, and that it was the parijatŭ that diffused its odours all around. "But," says he, "when you see Krishnŭ, ask him to let you look at it." "And do you think then," said Sŭtyŭ-bhama, "that I shall speak to Krishnŭ, or see his face any more!"—"You are right," said Narŭdŭ: "he did not even let you see so precious a jewel; but secretly gave it to another."—The enraged Sŭtyŭ-bhama made the most solemn protestations that she had done with Krishnŭ for ever. Narŭdŭ praised her for her resolution, but hinted, that if she ever did make up the matter with Krishnŭ, she should insist upon his fetching one of the trees from heaven, and giving it to her. Naradŭ having thus laid the foundation of a dreadful quarrel betwixt Krishnŭ and his wife, and of a war with Indrŭ, withdrew, and Sŭtyŭ-bhama retired to the house of anger.*——Some days after this, when Krishnŭ went to see Sŭtyŭ-bhama, he could not

* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

find her in her apartments, and asked the servants, who told him that she had retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing expression; but in vain. At last he threw himself at her feet, and after many entreaties, she consented to be reconciled, on the condition that he should fetch one of the trees from heaven, and plant it in her garden. He promised, and sent Gŭroorŭ to Indrŭ with his compliments; but if Indrŭ did not give it with good words, he commissioned Gŭroorŭ to threaten him with war; and if this did not avail, to declare to him, that Krishnŭ would come, and trample on the body of his queen, overturn his throne, and take the tree from him by force. Indrŭ refused to part with the tree; nor could he be moved either by threats or entreaties; on the contrary, enraged at the threatening of Krishnŭ to trample his queen under his feet, he sent him a defiance. The latter, on the return of Gŭroorŭ, prepared for war; and, collecting his forces, rode to heaven, and commenced a war with Indrŭ. The most dreadful havock was made on both sides, by Indrŭ with his thunderbolts, and by Krishnŭ with his whole forces. All the heavens were in a state of frightful uproar, and the gods were full of alarm. They recommended Indrŭ to submit, for that he would certainly be overcome. At length Krishnŭ let fly a weapon called Soodŭrshŭnŭ, which followed the flying Indrŭ wherever he went. The gods exhorted Indrŭ to sue for peace; otherwise he would immediately be hewn in pieces. Indrŭ took this advice, and obtained forgiveness of

the enraged Krishnŭ, who carried off the tree in triumph, and appeased his jealous wife Sŭtyŭ-bhama.

Another scene in Indru's heaven, from the same work:—A dreadful war once took place in the heaven of Chŭndrŭ, betwixt this god and Indrŭ, on the one side, and Gŭroorŭ on the other. Gŭroorŭ went to Chŭndrŭ's heaven for the water of life, that he might obtain the deliverance of his mother, who had, through the curse of her son, become the slave of the other wife of her husband. Chŭndrŭ not being willing to give it, a war ensued; but Gŭroorŭ defeated both Indrŭ and Chŭndrŭ, and obtained the water of life. Placing the liquor, however, by the side of a river while he went to bathe, Indrŭ stole it away, and carried it up to heaven again.

Description of the heaven of Yŭmŭ, from the same work.

THIS heaven, built by Vishwŭkŭrma, is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind. The climate is very mild and salubrious.

In this heaven each one is rewarded in kind, according to his works: as, he who has given much away on earth, receives a far greater quantity of the same things. He who has given away nothing, will

have other kinds of happiness, and will see food, houses, land, &c. but will receive nothing.

All kinds of excellent food are here heaped up into mountains.*

To this heaven have been raised a great number of Hindoo kings, whose names are given in the Mŭhabharŭtŭ : but which, as they would be uninteresting to an English reader, I have omitted.

The pleasures of this heaven are like those of Indrŭ-poorŭ : viz. the senses are completely satiated with gratifications as gross as the sensual appetites of Vyasŭ, the writer of this pooranŭ, could make them.

Description of the heaven of Vŭroonŭ, from the same work.

THIS heaven is also 800 miles in circumference, and was built by the divine architect Vishwŭkŭrma. In the centre is a grand canal of pure water. It contains also forests, pools, &c.

Vŭroonŭ, and his queen Varoonēē, sit on a throne of diamonds.

* This seems to be a heaven for gluttons.

He is clothed in red garments, with a large garland of flowers round his neck, a crown of jewels on his head, &c. Around him sit the court, among whom are Sŭmoodrŭ, Gŭnga, and other river gods and goddesses;* the twelve Adityŭs, and other gods; the nagŭs; Oiravŭtŭ; the doityŭs; danŭvŭs; Ravŭnŭ and other rakshŭsŭs; Valee, and other monkies, &c.

The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indrŭ, &c. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

A scene in the heaven of Vŭroonŭ:—Nimee, a king, invited Vŭshisht'hŭ to preside as priest over the ceremonies at a sacrifice that he was about to perform. Vŭshisht'hŭ at that time was engaged as priest to perform a sacrifice for some other king, from whom he expected very large presents. He therefore excused himself to king Nimee. The latter finding all his entreaties to Vŭshisht'hŭ vain, employed another moonee as priest, and finished his sacrifice. After Vŭshisht'hŭ had finished the ceremonies of the sacrifice in which he was engaged, he proceeded to the palace of king Nimee; but find-

* Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

ing that the king had employed another priest, he was filled with rage, and pronounced a curse on him, by which he was reduced to ashes. Before the curse took effect, the king cursed Vŭshisht'hŭ, and reduced his body to ashes. The soul of Vŭshisht'hŭ went to Brŭmha, to enquire how he was to get a body again. Brŭmha said, " Go to the gods Vŭroonŭ and Mitrŭ." He went and obtained his body in the following manner: Mitrŭ having been inflamed with the sight of Oorvŭshēē, a heavenly courtezan, as she was dancing in Indrŭ's heaven, invited her to his house. As she was going, Vŭroonŭ met her, and became enamoured of her also. [Here the story becomes too filthy to be written. * * * * * * * * * * * * * * * * *]. From the inflamed passions of these two gods, Ŭgŭstyŭ an eminent tŭpŭswēē, or saint, was born, and Vŭshisht'hŭ, one of the most exalted of the Hindoo saints, obtained a new body. The moonees who had been employed by Nimee, fearing that they should lose all employment hereafter as priests if they suffered, at the close of the sacrifice, Nimee thus to perish, formed from the body a young man, to whom they gave the name of Jŭnŭkŭ, who became the father of Sēēta, the wife of Ramŭ.

A scene in the heaven of Chŭndrŭ:—The god Chŭndrŭ, at a certain period, performed the sacrifice called Rajŭsōōyŭ ; Vrihŭspŭtee was the priest. Chŭndrŭ begged that the priest would permit his

wife Tara to join the goddesses at the sacrifice; to which Vrihŭspŭtee consented. At the close of the sacrifice, Chŭndrŭ persuaded Tara to a criminal intercourse, and by various excuses kept her at his house for some months, and at length plainly told the priest that he would not part with her, impudently confessing what had taken place. Vrihŭspŭtee went to the king of the gods to complain. Indrŭ, highly incensed that Chŭndrŭ should have seduced the wife of his spiritual guide, called all the gods to arms, and declared that he would exterminate the whole race of Chŭndrŭ. The culprit, alarmed at this, fled to Shookracharyŭ, the priest of the ŭsoorŭs, and sought his protection. Being the enemy of the gods, he gladly took Chŭndrŭ under his protection, although he told the god that his crime was of the most flagitious nature. The gods, hearing that Chŭndrŭ had taken refuge with the gooroo of the ŭsoorŭs, were in despair of getting him thence by force; wherefore Vishnoo recommended that Vrihŭspŭtee should put himself under the protection of Shookracharyŭ, and claim his wife. He did so, and the gooroo of the gods was seen prostrating himself before the gooroo of the ŭsoorŭs. The latter was highly elated at seeing all the gods, in fact, thus prostrate at his feet, smiled, and promised to grant his request: the trembling culprits, Chŭndrŭ and Tara, were delivered up, under promise however that their offences should be forgiven. When Tara was led away by Vrihŭspŭtee, she was found to be pregnant, but deli-

vering herself (the goddesses have this power) the child, a bhōōtŭ, was delivered up to Chŭndrŭ, and Tara and Vrihŭspŭtēē went home.

Description of the heaven of Koovārŭ, the god of riches, from the same work.

THIS heaven was formed by Koovārŭ himself, the power to form which was given him as the reward of his austere devotions. It is 800 miles long, and 560 broad. The wind, perfumed with ten thousand odours, blows in soft breezes throughout this heaven, which is in every part adorned with gold and jewels. The glory of the place is like that produced by the rays of the full moon. Here are also canals filled with fish, water-fowl, water-lilies, &c. with flights of steps made of gold; also forests and gardens in which Koovārŭ and his courtezans divert themselves. In the treasury of this god are all kinds of jewels, gold, silver, &c. in heaps like mountains, from which the gods supply themselves and the goddesses with ornaments.

Koovārŭ sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Shivŭ, Doorga, Shivŭ's bull, his servants Nŭndēē, Mŭha-kalŭ, Shŭnkoo, Kŭrrnŭ, &c. also by a thousand goddesses, or

concubines, shining like the lightning, and adorned with loads of jewels ; by the yŭkshus, Ravŭnŭ, Vibhēēshŭnŭ and other rakshŭsŭs, the pishachŭs, gŭndhŭrvŭs, kinnŭrŭs, ŭpsŭras, vidyadhŭrŭs; mountain gods, &c. Before this assembly the ŭpsŭras dance, the kinnŭrŭs, (with horses' mouths,) and the gŭndhŭrvŭs, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

Of the methods of obtaining happiness in the heavens of the gods.

THE Hindoos sometimes divide the whole doctrine of the shastrŭs into two parts, viz. that which relates to divine wisdom, and that belonging to works. By gnanŭ, or wisdom, that is, the knowledge which unites the mind to God, they believe that absorption is obtained,* and works they consider as raising a person to happiness in the heavens of the gods. They believe also that works may assist the person to obtain divine wisdom.

* I suppose the infidels among Christians would prefer the heaven of Krishnŭ to annihilation, if they could have their choice ; though it is rather remarkable that the "eternal sleep," in the creed of these men, and the "good sound sleep" in that of others, agrees so nearly with the Hindoo idea of absorption. See a former page.

All the secular Hindoos, and the greater number of the Hindoo mendicants, perform the popular ceremonies, and thus fall under the censures of Krishnŭ who, in the Bhagŭvŭtŭ-Gēēta, tells Ŭrjoonŭ, that "numbers prefer a transient enjoyment of heaven to eternal absorption."

The following are esteemed works of merit capable of raising a person to celestial happiness:

Honouring, entertaining, serving, and giving gifts to bramhŭns: the more learned the bramhŭn the greater the merit.

Worshipping the gods, and particularly a person's guardian deity.

Repeating the names of the gods, and especially the name of a person's guardian deity.

Visiting, or residing at, holy places, and performing the accustomed religious ceremonies there.

Performing the shraddhŭ for deceased ancestors.

Bathing in the Ganges and other sacred rivers.

Performing the hōmŭ or burnt sacrifice, and offering bloody sacrifices.

Building temples, cutting roads and pools, planting trees, especially sacred trees; making and setting up images.

Repeating the gŭyatrēē, and other parts of the vădŭs.

Reading the vădŭ or other shastrŭs, or hearing them read.

Honouring and serving a spiritual guide.

Praising the gods either in the words of the shastrŭs, or in words invented by the worshipper.

Hospitality to guests, especially to bramhŭns.

Fasting, particularly at times directed by the shastrŭs.

Burning with a deceased husband.

Parting with life in certain situations and in sacred places.

The reader will perceive that, in this list of Hindoo works of merit,

there is scarcely a vestige to be seen of the actions esteemed virtuous amongst christians: Honouring parents,—honesty,—compassion towards the ignorant, the poor and the miserable,—regard to truth,—self-denial,—humility,—patient sustaining of injuries,—purity of mind, &c. are left out of all "the commandments with promise" in the Hindoo code. Those learned men with whom I have conversed on this subject, admit that no rewards are attached in their shastrŭs to what we call "christian virtues," though many of these things are commended by the Hindoo writers, and the neglect of certain domestic and other duties, as well as the commission of certain sins, as lying, adultery, &c. are threatened with future punishment. But PURITY of MIND, and GENUINE MORALITY, HAVE NO PLACE in the Hindoo religion, as preparatory to a state of future happiness, neither in the commands of the shastrŭ, nor in the examples of rewards bestowed upon persons in a future state.

The subjugation of the passions so much insisted upon in some of the shastrŭs applies to all virtuous as well as to impure desires. The person who is divested of *all desire*, even that of obtaining God, is described as having arrived at the summit of perfection. The love of parents, of children, &c. is an imperfection, according to the Hindoo code. Hence says Krishnŭ, "Wisdom is exemption from attachment and affection for children, wife and home."

I here give a few examples of persons raised to heaven by their own works, to shew that these works have nothing to do with real morality :—

King Soorŭt'hŭ was raised to the heaven of Indrŭ for performing the sacrifice of a horse, and for the gifts he offered at this sacrifice to the bramhŭns.—*Shrēē-bhagŭvŭtŭ.*

King Trishŭnkoo obtained a separate heaven by the power of the merits which Vŭshisht'hŭ, a bramhŭn, transferred to him.—*Ibid.*

Ŭmbŭrēēshŭ, a king, was about to perform a human sacrifice, in order to obtain heaven. After he had procured a victim, and was about to sacrifice it, through the interference of Vishwamitrŭ, a bramhŭn, his sacrifice was accepted of the gods, though the victim was not slain,* and the king went to the heaven of Indrŭ.—*Ibid.*

King Indrŭ-dyoomnŭ, by performing austerities, sacrifices, and presenting gifts to bramhŭns, obtained the power of going to heaven whenever he chose.—*Mŭhabharŭtŭ.*

King Nrigŭ presented to the bramhŭns daily a thousand new-

* He repeated a mŭntrŭ given him by Vishwamitrŭ, which took away the power of the fire.

milch cows with their calves. By these gifts he became free from sin. One day, however, by mistake, a cow he had previously given to a bramhŭn having gone by accident amongst a number of cows which the king was presenting to another bramhŭn, the king gave this cow away twice. For this mistake, though the king, on discovery, restored the cow, and gave the bramhŭn a compensation, he was turned into an animal, and continued in this state a thousand years. At length, at the commencement of the dwapŭrŭ-yoogŭ, in this form, he attempted to bite Krishnŭ, who destroyed him. He immediately assumed a beautiful human form, and ascended to heaven.—*Ibid.*

These examples might easily be multiplied. They are, however, sufficient to shew the reader that in the highest acts of the Hindoo religion there is nothing of a moral nature, nor any thing whatever to encourage the cultivation of a moral temper or conduct. What has the sacrifice of a horse or of a man, or gifts of cows to men already raised above the rest of their fellow-creatures in wealth and honour, to do with the cultivation of a holy and benevolent temper, or with "going about doing good?"

Beside these "works of merit," performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be

meritorious in their nature, but which, in the opinion of a christian, deserve punishment, even in this life :—

The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven as long as fourteen Indrŭ's reign; yet no christian doubts whether these are real murders or not.

The deaths of vast multitudes of Hindoos are procured or hastened annually by immersing a large part of the body, in a state of dangerous sickness, in the Ganges, and pouring large quantities of this sacred water into the body of the dying person : yet the Hindoos think it a work of great merit.

Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven ; and yet a jury of Englishmen would attribute every such act to insanity, or pronounce it self-murder.

Mothers devote their children to this sacred river, not doubting but that they are sending their children to heaven ; yet *we* do not doubt but that every such act is infanticide.

Many of the practices in the presence of the Hindoo idols, in the

very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these *works of merit*.

A great number of the Hindoo modern saints live in a state of perpetual intoxication, and call this stupefaction, which arises from smoking intoxicating herbs, *fixing the mind* on God.

Nor do the Brŭmhŭcharēēs, who follow the rules of the Tŭntrŭ shastrŭs, and practice unutterable abominations,* under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not.

Even women of the town have worship performed by bramhŭns in brothels, from which they expect rewards in a future state; so completely absent from the Hindoo mind is the christian idea of purity of heart; and of the necessity of this in order to approach God.

The ceremonies which lead to the heavens of the gods, are some of them performed daily, and others at greater intervals. Bathing,

* The christian public must give the writers on the Hindoo religion credit respecting these abominations: they are so intolerably gross, that they cannot be dragged into public view.

repeating the name of the guardian deity, and (with many) the worship of some god, are daily ceremonies.

In general the Hindoos profess to have a great reliance upon their works, though they do not depend upon any one ceremony to procure future happiness: One Hindoo travels to the south; another to the north, to obtain some salvation-giving charm:* but after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards getting to heaven. As the time of the person's enjoyment of happiness depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

After the death of a Hindoo who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one neighbour perhaps asks another: "Who has been burnt at the landing-place to-day?" The other answers—"Such a one: he was an excellent character: he assisted others; he was very strict in performing the snanŭ (bathing); he visited such and such holy places; was very generous to bramhŭns and strangers; venerated the gods, &c. No doubt he will go to heaven;—

* The Hindoos have as great a propensity to follow any new thing in religion as any other heathens whatever, where the cast does not interfere.

for, no doubt, he will go to Voikoont'hŭ ; or, (if he was known to be a follower of Shivŭ) to Koilasŭ." When a person dies who has not been liberal to bramhŭns, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks affects perhaps to be quite alarmed that the sound of such a person's name is gone into his ear, and, to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this : "Ah !—Ah !—Mŭhabharŭtŭ ! Mŭhaharŭtŭ ! Doorga ! Doorga ! Doorga ! I must fast to-day, I fancy, for hearing this vile person's name repeated."

If the person has lived in all manner of impurity, and, in the language of scripture "has drank iniquity like water," and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect, for it is a principle of the Hindoo religion that good works absolutely atone for bad ones.*

Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolators, it is a doctr ne repeatedly inculcated in the Hindoo shastrŭs, that those who have not overcome their passions, (pure and impure), though they

* Nominal christians little imagine how heathenish many of their religious notions are.

may have performed the usual ceremonies of their religion, cannot obtain heavenly happiness. The doors of heaven are therefore shut against the great bulk of the people: they have not performed any splendid religious actions; nor subdued their passions; nor fixed their minds on God: nor performed those severe austerities called tŭpŭshwŭ. The shōōdrŭ, also, having no inheritance in the vādŭs, is placed in far worse circumstances than the bramhŭn. Heaven was made for bramhŭns, as well as the earth; and in general a Hindoo must be raised to bramhinical birth before he can raise his eyes towards heaven as his home.* Very few therefore indulge the hope of heaven.† On the contrary, when at the point of death, almost all the Hindoos are in a state of the most perplexing anxiety, like persons on board a vessel in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to live much longer; that he leaves a numerous family in com-

* How different the spirit of the true religion: "To the poor is the gospel preached." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

† Is it not probable, since all other ways of getting to heaven are rendered so difficult to the poor, that this is one reason which reconciles a Hindoo widow to the funeral pile, as by this act she is quite certain of obtaining future happiness both for herself and her husband.

fortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this: "I! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go!—Into what hell shall I be plunged!—What shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must go and renew my sufferings!—How many births must I undergo?—Where will my sorrows terminate?"—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gŭnga may receive him; and he takes leave of them in the utmost purturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and stedfast."

When I urged that the shastrŭs made large promises to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places,* &c. &c. I was told by a learned bramhŭn, that the same shastrŭs declared, that these promises were only made to allure men

* A person who dies in the presence of the river, believing in Gŭnga, is promised the heaven of Vishnoo. All who live by the side of Gŭnga are assured by the shastrŭs of deliverance from future birth. He who bathes in the Ganges at what is called a Great-Great-Varoonēē (see vol. iii, page 308) is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

to the performance of their duty, and were not meant to be literally fulfilled.*

SECTION XIV.

Of future punishments in the transmigration of souls.

AFTER death, the person is taken by the messengers of Yŭmŭ through the air to the place of judgment. After sentence, as an ærial being or ghost, he wanders about the earth for twelve months, and then takes a body suited to his future condition, whether he go to the gods, suffer in a new body, or be hurled into some hell.

Some of the shastrŭs contain large accounts of the nature of those punishments which are endured in a succession of births. See vol. 1, page 432.

I add a few particulars from the work called Kŭrmŭ-vipakŭ :

* What a contrast is this to Hebrews vi. 17, 18. " Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath : that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

He who destroys a sacrifice will be punished in hell; will afterwards be born and remain a fish for three years; and then ascend to human birth, but will be afflicted with a continual flux.

He who kills an enemy subdued in war, will be cast into the hell Krŭkŭchŭ; after this he will pass through the following births, viz. a bull, a deer, a tyger, a bitch, a fish, a man; in the last state he will die of the palsy.

He who eats excellent food without giving any to others, will be punished in hell 30,000 years, and then be born a musk-rat; then a deer; then a man whose body emits an offensive smell, and who prefers bad to excellent food.

The man who refuses to his father and mother the food they desire, will be punished in hell, and will afterwards he born a crow; then a man. In the latter birth he will not relish any kind of food.

The stealer of a water-pan will be born an alligator; next a man of a monstrous size.

The adulterer who has cohabited with a woman of superior cast, will endure torments in hell during seventy-one yoogŭs of the gods; after this he will suffer in another hell and continue burning like

a blade of grass for 100,000 years. He will next be born a worm, and after this ascend to human birth, but his body will be full of diseases.

The stealer of rice will sink into hell; will afterwards be born and continue eighteen years a crow; then a heron for twelve years; then a diseased man.

He who kills an animal, not designing it for sacrifice, will, in the form of a turtle, be punished in hell; then be born a bull, and then a man, afflicted with an incurable disease.

He who kills an animal by holding its breath, and laughs at a pooranŭ at the time of its recital, will, after enduring infernal torments, be born a snake, a tyger, a cow, a paddy-bird, a crow, and then a man having an asthma.

He who diminishes the alms bestowed on any one, will sink into hell; then be born a blind man, afflicted with a consumption.

A beautiful woman who despises her husband, will suffer in hell a variety of torments; then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

The Ŭgnee pooranŭ says, that a person who loses human birth, passes through 8,000,000 births among the inferior creatures before he can again obtain human birth. Of these births he remains 2,100,000 of births among the immoveable parts of creation, as stones, trees, &c.; 900,000 among the watery tribes; 1,000,000 among insects, worms, &c.; 1,000,000 among the birds; and 3,000,000 times is he born among the beasts. In the ascending scale, if his works be suitable, he continues 400,000 births among the lower casts of men; during 100 births among the bramhŭns; and after this he may obtain absorption in Brŭmhŭ.

There are instances given in the shastrŭs of souls entering new bodies without first suffering in hell. King Nigrŭ, for a mistake in offering some cows to the bramhŭns, continued a lizard for 1000 years, and then went to heaven.*

Whether the doctrine of the metempsychosis originated with the politician, or the philosopher, its influence on the state of society might form an interesting subject of enquiry. So far as I have been able to trace its influence, it appears to have the most unhappy effects upon the present race of Hindoos. If a Hindoo be attacked with some disease, or fall into peculiar misfortunes, he immediately

* See page 312 of this volume.

traces the cause to the sins of a former birth, and, instead of using measures to extricate himself, he sits down in despair, thinking that these things are inseparably attached to his birth, and that he can get rid of them only with life itself. In a religious view this doctrine is very pernicious: the christian is taught that every thing depends upon the present state, and therefore he "works out his salvation with fear and trembling;" but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this dispostion greatly encouraged, by the vain hope that a future birth will be more favourable to him; that he shall be born to better fortunes, be rich, or be placed some how or other in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as " to morrow" in the mouth of a nominal christian.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation, especially when some prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters his grief in some such words as these: "What have I done that I am thus grievously "afflicted? When I examine my life from my childhood, I cannot "see that I have done any harm. Why then does God thus afflict

"me? Why did he give me a child? Why did he take it away?"—
"The mother next vents her grief in abuse on Yŭmŭ: Oh! Yŭmŭ!
"What did I do to thee? I am sure I never injured thee! Thou
"knewest that I had none else: I am in this world like a blind
"creature; this child was my staff,—and thou hast taken him
"away. O thou wicked Yŭmŭ—I will put a wisp of fire in thy
"face. I will flog thee with the broom. My breast is splitting with
"grief." Another female now joins her, and says, "Oh! sister, What! is your child gone! Ah!—Ah!—Ah!—that vile Yŭmŭ—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one.* Ah! if I were stone I should spilt into pieces; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain? I am not singular; every one's house is plundered." Another person now comes in, and says, "Why do you blame Yŭmŭ? What fault has he committed? In former births you committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner: you have done nothing but works of merit in this birth. You must have injured some one's child in a

* The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says "Ma—give my child your blessing." The old woman says "Live, live, as many years as there are hairs on my head." When a mother takes her child into company, to prevent its being hurt by a witch, she rubs its forehead with earth thrown up by worms, or with the end of a lamp-wick, and spits on its breast.

former birth, and now yours is taken from you. Yŭmŭ has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you take all imaginable care of him, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart;—this desire of life is more extraordinary than death itself. When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births, which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may till they be expiated by sufferings. If this were not so, why is it that a good man suffers while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.*

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst

* I have heard it urged, in proof of the reality of successive births, that, if a child had not sucked in a former birth, how should it at once cling to the breast, and know how to suck? A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth?

another: One begins the conversation, by addressing one of the company, recently become a widow, in such words as these: "Ah! "why is so much trouble fallen upon you? You have continually "performed works of merit. I have observed, that from your childhood "you have been very religious."* Another replies—"How you talk! "What! do you think she is suffering for sins committed in this "birth!" The widow addressed now adds—"Ah! my sorrows are "indescribable. I am now suffering for the sins of many births; the "sins of birth after birth, birth after birth, are fallen upon me. If "the sins of numerous births had not been cast upon me, would "my husband (a lack of lives in one) have been taken from me? O "God, do not bring upon my worst enemy the misery which I en-"dure. What had I done against God, and what against him (her "husband) that I suffer thus? I must have injured him in a former "birth, and therefore he was married to me on purpose to bring upon "me the sorrows of widowhood. He was born in one womb, and I "in another; we were perfect strangers; fate brought us together,

* When a Hindoo female child shews her attachment to religion, she gathers vilwŭ leaves and flowers, and making an image of the lingŭ attempts to perform its worship; or she sits attentively and watches others while they perform the ceremonies of worship; or she goes to a festival and assists the females in preparing things for worship. When she becomes a large girl, she performs different ceremonies to obtain the blessing of a good husband. After marriage, she worships Shivŭ and other gods, and prays that her husband may love her, and that he may live long, so that she may not become a widow. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child. She frequently bends the head of the child forward, as in the act of bowing, while she prays to all the gods whose names she can remember, that they may bless her child, viz. save it from danger and give it long life.

"and I began to flatter myself that I should long enjoy the blessings of "a married state, when he was seized with sickness, and, without "making the least provision for me, has left me to crouch and fawn "for a handful of rice. When waiting upon him in his last moments "he did not say, I leave you this or that; you will not be destitute; "but, shutting up my food and garments, he has thus abandoned me. "He! he was my greatest enemy. If I meet him in a future state, "I'll certainly take my revenge. Instead of putting fire in his mouth "after death, if I had known that he would have served me thus, I "would have put fire in his mouth while living. I entreat the gods "that in the next birth I may be a man, and he my wife, and that "I may bring upon him exactly what he has brought upon me; and "that this may be continued through numerous births. Vile ene-"my———." Addressing herself to a married woman, she says—"See! you have two meals a day, while I have but one; you have "all manner of ornaments, and I am naked; you are called to all "the feasts;* you can eat of all kinds of delicacies, while I must "live on the meanest food; I must fast twice a month;†——there "is no end of my sorrows."

* A widow can take no share in marriage and other ceremonies. She may not even touch the bride.

† This fast is kept so strictly among the higher casts, that notwithstanding a widow has eaten only once on the preceding day, she does not touch the least aliment, not even a drop of water, on this day. This rigid fast is kept by widows on the eleventh of the increase and decrease of the moon in every month.

If a person die an untimely death, it is attributed to crimes committed in a former state of existance. A person born blind is supposed to have destroyed the eyes of some one in a former birth. Another afflicted with an incurable distemper, is supposed, by those who happen to see him, to have done some crime in a former birth that has brought this upon him. A few neighbours sitting together, as such a person passes along, observe, "Ah! no doubt, that man was guilty of such or such a crime, and now the fruit of the sins of a former birth appear in his present state.

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth: "See," says one, "such a person was poor, and is now worth so many lacks of roopees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence." When conversing on this subject with a Hindoo, he instanced the case of Ramŭ-Hŭree-Vishwasŭ, late of Khŭrdŭhŭ: "He was so poor, said he, that he was indebted to others for a place to lodge in. After a few years of service with a European, he obtained a fortune of thirty lacks of roopees. He bought an estate; erected a number of temples to Shivŭ, and then went to Kashēē, (Benares) where he died in a very

short time. Such a lucky life and death* can only be attributed to some wonderful acts of devotion or liberality in former births.

A very learned man is complimented with having given learning to others in a former birth.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim : "Ah !—How many sins must that creature have committed in a former birth !" They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say—"True, thou art born a dog, but some good works have made thy fate more tolerable.

The pooranŭs and other shastrŭs promise deliverance from future birth upon the performance of different religious ceremonies.

* Every one who dies at Kashee becomes a god.

SECTION XV.

*Of Punishments in the different Hells.**

THE Shrēē-bhagŭvŭtŭ contains the following account of the punishments endured in different hells.

The person guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell called Tamishrŭ, where they are to be continually famished and beaten.

He who by deceit defrauds others is to be cast into Ŭndhŭtamishrŭ, where he is to dwell in darkness, and suffer a variety of torments.

The proud person, who also neglects the ceremonies of religion, is to be cast into Rourŭvŭ, and tormented by the serpents Rooroo; or into a similar hell called Mŭha-rourŭvŭ.

* It is to be understood, that punishment in hell may be prevented in many cases by performing the appointed atonement (prayŭshchittŭ). Accidentally killing a cow may be atoned for, and punishment in hell prevented, by offering one kahŭn of kourees (viz. about six-pence). Punishment by the magistrate is also considered as an atonement, exempting the culprit from sufferings in a future state. *What good news this would be to English malefactors who die by the hands of the executioner*—if they could believe it!

The glutton, who has also been guilty of destroying animals, is to be thrown into Koombhēē-pakŭ, a hell of boiling oil.

He who disregards the vādŭ and bramhŭns, is to be punished in Kalŭ-sōōtrŭ, a hell of burning metal, for 3,500,000 years. For similar crimes, others are to be cast into Ŭsipŭtrŭ-vŭnŭ, and punished there by being cut with the leaves of the date tree.

He who injures a man of a superior order is to suffer in Shōōkrŭ-mookhŭ, and to be torn by swine.

The unmerciful are to be cast into Ŭndhŭ-kōōpŭ, and to be tormented by snakes, flies, deer, birds, lice, wasps, &c.

He who neglects to read the shastrŭs and to perform the ceremonies of his religion, sinks into Krimee-bhōjŭnŭ, to be tormented by worms bred in ordure.

The bramhŭn, bramhŭnēē, brŭmhŭcharēē, voishyŭ, or king, who drink spirits, shall be punished in Patŭnŭ, by being thrown into pans of fire.

He who despises a religious devotee shall be punished in Ksharŭ-kŭrddŭmŭ, by sticking fast in mud with his head downwards.

He who kills a man and offers him to the gods, and he who devours any male animal,* without having slain it in sacrifice, are to suffer in Rŭksyōgŭnŭ-bhōjŭnŭ, where, in the form of rakshŭsŭs, they are to feed on flesh and blood.

He who betrays a person and afterwards destroys him, will be pierced with spears and arrows in Shōōlŭ-prōtŭ.

The person who causes sorrow to others is to be bitten by snakes with five heads in Dŭndŭ-shōōkŭ.

He who confines or destroys a person in a dark place, must be hurled into Ŭvŭtŭnirōdhŭnŭ, and punished with fire and smoke.

He who is inhospitable to guests, and drives them with rage from his house, will be driven into Ŭpŭrya-vŭrtŭnŭ, and have his eyes torn out by vultures and other ravenous birds.

The proud man filled with covetousness will be fed with impure substances in Sōōchēē-mookhŭ.

He who denies to another his rights, or is guilty of any fraud,

* Female animals are not to be killed for sacrifice.

will be punished in Sŭndhangshŭ by having red hot iron applied to his body.

He who goes to a woman of another cast, or to a virgin, or the wife of another man, is to suffer in Tŭptŭ-shōōrmēē, by being inclosed in the arms of an iron female image made red hot.

The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees in Vŭjrŭkŭntŭkŭ-shalmŭlēē.

Unbelievers in general are to be cast into Voitŭrŭnēē, the river containing all manner of impurity.

The shōōdrŭ who neglects the duties of his cast will eat all manner of impure substances in Pōōyōdŭ.

He who destroys animals contrary to the commands of the shastrŭ, is to be cast into Pranŭ-nirōdhŭ, and to be pierced with arrows by the messengers of Yŭmŭ.

The proud man, who is perpetually engaged in destroying animal life, is to be punished in Vishŭsŭnŭ, by being beaten with clubs, &c.

The bramhŭn who commits adultery with the wife of a bramhŭn is to be fed with blood in Lala-bhŭkshŭ.

Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth in Sharŭmāyadŭnŭ.

False-witnesses are to plunged into Ŭvēēchimŭyŭ, where they are to be continually cast from rocks 800 miles high.

There are hundreds and thousands of hells beside these, says the Shrēē-bhagŭvŭtŭ.

Stories respecting Yŭmŭ and the World of Spirits.

ON a certain occasion, a king named Kōtirŭt'hŭ, and his queen Sooprŭgna, performed the vrŭtŭ called Ākadŭshēē with the greatest devotion and in a very grand style. By performing this ceremony, the queen obtained the knowledge of what took place in former births. In the night while the ceremony was performing a bramhŭn named Shouree arrived at their house as a guest. He bestowed the greatest praises on the piety of the king and queen, who treated him with the highest respect. Shouree, astonished at seeing the wor-

ship of Vishnoo performed in such a splendid manner in this vrŭtŭ, asked the king and queen, how they obtained to such great wisdom and piety? The queen replied, that in the preceding birth she and the king were beyond measure wicked; that in fact the king was a shōōdrŭ named Nityōdŭyŭ, who had been driven from his family on account of his crimes, and that she had been a woman of loose morals of the name of Chitrŭ-pŭda. In this state they became acquainted, and their attachment was so strong towards each other that at the death of Chitrŭ-pŭda, Nityōdŭyŭ died of a broken heart. In the last stages of this woman's illness Nityōdŭyŭ repeatedly called upon the god Krishnŭ to have mercy upon them. After death they were tied together as two swine, carried to Yŭmŭ's palace, and thrown on the floor till sentence was pronounced. Yŭmŭ, seeing them lie in this degraded state, put on the most severe aspect, asked their names, and directed the recorder Chitrŭ-gooptŭ to examine his books, to see what their sentence must be. The recorder reported, that they had been notorious for every crime: he found written against them whoredom, theft, oppression, drunkenness, &c. but he added, that on the night preceding the woman's death, they had involuntarily fasted, and had repeated the name of Krishnŭ. Yŭmŭ said that such was the efficacy of these acts, that they were entitled to a place in Vishnoo's heaven: he therefore arose from his seat, ordered them to be unloosed; covered them with or-

naments of gold and precious stones, feasted them with the greatest rarities, and, placing them on superb chariots, with hands joined, said: "Ascend to the heaven of Vishnoo. You are possessed of the highest merits," &c.

Before their ascent, they entreated to be permitted to see, in this place, the honours conferred on merit, and the miseries inflicted on the wicked. To this Yŭmŭ assented, and they saw first the happiness of those who had performed works of merit: they were led to Yŭmŭ's palace along the most excellent roads, in some parts of which the heavenly courtezans were seen dancing, and in others singing; in others showers of flowers were falling from heaven; in other parts were houses built to hold cooling water, or excellent food. In these roads also gods, gŭndhŭrvŭs, &c. were repeating the praises of other gods. In other places fine pools of water were visible, covered with water-lilies; trees also, affording fragrance by their blossoms and shade by their leaves, were scattered up and down for the comfort of those going to Yŭmalŭyŭ. Other saints were seen to pass on horses or elephants, with white umbrellas carried over them, and others in palanqueens and chariots. Others were fanned with the chamŭrŭs of the gods, while the dāvŭrshees were chanting their praises as they passed along. Some, by the glory issuing from their bodies, as they passed along, illuminated the ten quarters of the world.

When these happy persons approached Yŭmŭ, the judge, he appeared with a smiling countenance, having four arms, of a dark colour, his eyes like a bud of the water-lily; in one hand he held a shell, in another a discus, in another a club, and in another a water-lily; he rode on Gŭroorŭ; wore a golden poita; a crown on his head; pearl ear-rings; and a garland of flowers round his neck. Chitrŭgooptŭ and Yŭmŭ's attendants also appeared in the most pleasing forms. Yŭmŭ received them with much affection, and, feasting them with excellent food, thus addressed them: "Ye are truly meritori-"ous in your deeds; ye are wise; by the power of your merits ascend "to an excellent heaven. He who, born in the world, performs me-"ritorious actions,—he is my father, brother, and friend." They now saw the glorious state of those who were enjoying heavenly happiness.

The queen next described to Shouree the journey of the wicked to the court-house of Yŭmŭ, and the miseries of the damned in the different hells: They have 688,000 miles to travel after death before they arrive at the place of judgment. In some places, they travel over a pavement of fire; in others the mud in which their feet sink is burning hot; next they pass over burning sand; next over stones with sharp edges, or burning hot; sometimes showers of sharp instruments fall upon them, and at others showers of burning cinders, or scalding water, or stones, or dreadful thorns; burning winds scorch their bodies; every now and then they fall into concealed wells full

of darkness; or pass through narrow passages filled with stones, in which snakes lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees the leaves of which are full of thorns; they walk over broken pots; or over hard clods of earth, bones, putrifying flesh, thorns, or sharp piles; they meet tygers, jackals, rhinoceroses, elephants, terrible rakshŭsŭs, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; they look like departed ghosts (prātŭs); their throats, lips, &c. are parched; the bodies of some are dried up; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leather thongs tied round their necks, waists, or hands; some have their noses bored, and are dragged on by cords passed through these holes; others are pulled along by the hair, the ears, the neck, or the heels; and others having their heads and legs tied together. On arriving in the presence of Yŭmŭ, they behold him clothed with terror: he appears 240 miles in height; his eyes are distended like a lake of water; he is of a purple colour; rays of glory issue from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roar of a temp-

est; his teeth are exceedingly long; his nails are like the hand fan for winnowing corn : his face is full of terror. In his righth and he holds an iron club; his garment is an animal's skin; he rides on a terrific buffalo. Chitrŭ-gooptŭ also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sound terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yŭmŭ orders the criminals into his presence, and thus addresses them: "Did you not know that I am "placed above all, to give happiness to the good, and punishment "to the bad? Knowing this, have you lived in sin? Have you never "heard that there are different hells for the punishment of the wick-"ed? Have you never given your minds to religion? To-day, with "your own eyes, you shall see the punishment of the wicked.—From "yoogŭ to yoogŭ stay in these hells! You have pleased yourselves in "sinful practices: endure now the torments due to these sins. What "will weeping avail?" Yŭmŭ next directs Chitrŭ-gooptŭ to examine into the nature of the offences of the criminals, and, according to his report, they are bound and carried aside, awaiting their punishment. At this time, the wicked ask Yŭmŭ who were witnesses to the crimes laid to their charge, and who had informed the judge against them? Let such, say they, appear, and give their evidence in our presence. Yŭmŭ smiling, though full of rage, commands Sōōryŭ,[1] Chŭn-

1 The sun.

drŭ,[1] Pŭvŭnŭ,[2] Ŭgnee,[3] Akashŭ,[4] Prit'hivēē,[5] Vŭroonŭ,[6] Tit'hee,[7] Dinŭ,[8] Ratree,[9] Pratŭ-kalŭ,[10] Sŭndhya-kalŭ,[11] and Dhŭrmŭ,[12] to appear against the prisoners. The prisoners, hearing the evidence of the witnesses, are struck dumb; and remain trembling and half dead with fear. Yŭmŭ, full of rage, and gnashing with his teeth, begins to beat them with his iron club, and the prisoners roar with anguish. After this Yŭmŭ drives them to different hells.—*Pŭdmŭ pooranŭ.*

Another story.—Vishwŭk-sānŭ, a king, was every where celebrated for his meritorious actions and attention to religion. After death, he was carried before Yŭmŭ, who directed Chitrŭ-gooptŭ to examine his books. The latter reported that Vishwŭk-sānŭ was indeed a person of peculiar merit, but there was one crime written against him, the ravishing of a beautiful woman. Yŭmŭ directed his messengers to cast him into the hell Rourŭvŭ, and to fasten him in the embraces of the red hot iron image of a female; where he endured torments one hundred years. After this he was born in an illegitimate manner, and lived in disgrace many years. At the close of this period he had a fortunate birth.—*Kŭrmŭ-vipakŭ.*

1 The moon. 2 Wind. 3 Fire. 4 The æther. 5 Earth. 6 Water. 7 A lunar-day. 8 Day. 9 Night. 10 Morning. 11 Evening. 12 A representative of Yŭmŭ.

All the elements and the divisions of time are thus called upon to witness against the prisoners.

Another Story.—Vishwŭ-sānŭ, a king, was charged before Yŭmŭ with having deflowered a bramhŭnēē, while performing religious austerities, and with having given orts to a bramhŭn guest. Yŭmŭ ordered him long punishments in different hells; after which he was born a Mlāchchŭ; his next birth was among those who eat the flesh of dogs; the next among a class of men called Madŭs; and next a koivŭrttŭ. He passed through these births twice, and then ascended to heaven.—*Ibid.*

Another Story.—Yŭmŭ was once so pleased with Vijŭyŭ, a female, who had performed the Boodhashtŭmēē vrŭtu, that he appeared to her, and offered her marriage. She was greatly alarmed at the sight of this stranger, and asked him who he was? When she found it was Yŭmŭ, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yŭmŭ calmed her fears, and permitted her to go and tell her brother, who would be full of distress after she was gone, if he did not know what was become of her. Her brother told her she was certainly mad to think of such a thing, "to be married to Yŭmŭ! A fine husband indeed!" She however consented, and Yŭmŭ took her to his palace, but charged her never to go to the southwards, nor to come to the place where the dead were judged. She enquired the reason, and, suspecting that southwards Yŭmŭ had another favourite, she could not be satisfied till Yŭmŭ told her his reasons for forbidding her to go southwards, viz. that there the

wicked were punished, and that she would not be able to bear the dreadful sight. Notwithstanding she was thus warned, she resolved to go and see the spot. When Yŭmŭ was one day busy, therefore, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction. To add to the horror of the scene, she saw her mother in torments. On her return, Yŭmŭ found her in a state of great distress, and soon discovered the cause. She demanded that Yŭmŭ should deliver her mother that very day, or he should see her face no more. Yŭmŭ declared that this was impossible ; that her own bad conduct had brought her there, and that it was utterly out of his power to deliver her, till she was delivered according to the forms of the shastrŭ, and had suffered what was due to her. Vijŭyŭ became impatient and clamarous. At last Yŭmŭ told her, that if she could get the merit of the Boodhastŭmēē vrŭtŭ transferred to her from some one, she might deliver her mother. Yŭmŭ further told her, that on earth a certain queen, who had performed the Boodhashtŭmēē vrŭtŭ, had been three days in the pains of child-birth, but that the child was not yet born. If she would therefore go and perform a certain ceremony, which he described to her, the queen would be delivered, and in return would transfer the merits of this vrŭtŭ to her mother, who would immediately be delivered from torments. Vijŭyŭ took this advice, and thus procured the deliverance of her mother from hell.—*Bhŭvishyŭ pooranŭ.*

Another Story.—Shŭtanēēkŭ, a king, was carried before Yŭmŭ, when Chitrŭ-gooptŭ reported that he had performed works of great merit, but had neglected to present water to bramhŭns. For this sin, Yŭmŭ ordered him to be cast into a burning hell, where he should be punished with intolerable thirst. On his arrival at this place, he was soon tormented with dreadful thirst, and entreated the servants of Yumŭ to relieve him. The servants declared they could give nothing without orders. As the fruit of his former merit, there were placed before him all kinds of food, but no water. After long altercations betwixt the servants and the king, Shŭtanēēkŭ at last requested to be carried back to Yŭmŭ. They carried him before the judge, and Shŭtanēēkŭ began to flatter and praise him in such a manner that Yŭmŭ told him to ask whatever blessing he chose. He asked for water. Yŭmŭ promised any thing but this. He could not give him water, but he could deliver him from hell. Shŭtanēēkŭ then entreated for this blessing. Yŭmŭ directed him to be born again on earth, and to offer water to bramhŭns, and told him that then he would ascend to heaven.*—*Ibid.*

Another Story.—Ravŭnŭ at one time had conquered the three worlds, heaven, earth, and patalŭ, and, as is said of Alexander, he sighed that

* This story has given rise to an annual ceremony performed by almost all the Hindoo women, viz. that of presenting pans of water to bramhŭns, on the 12th of the increase of the moon in Voishakŭ. This ceremony is called Pipēētŭkēē Dwadŭshēē Vrŭtŭ.

there were no more worlds to conquer. When meditating where he should go next, Yŭmŭ came into his mind; and he immediately resolved to pay a visit to Yŭmŭ. Before his arrival, it was announced that Ravŭnŭ was coming. Yŭmŭ was filled with fear, and sent word that he need not come, for that he had already surrendered to him, and was become his vassal. Ravŭnŭ pushed forward, and found Yŭmŭ all submission. The conqueror, however, resolved to go and see the place of the damned before his return. He was shewn the way. On his arrival, the heart of this rakshŭsŭ was petrified with horror at the cries of these miserable wretches; and, reflecting on what he saw, he said, "I have "conquered the three worlds, and there remains nothing which my "prowess has not performed. It will be a glorious thing for me to "set all these wretches at liberty." He attempted to pacify the sufferers by assuring them that he would not depart without accomplishing their deliverance. He then "commanded the spirits from the fiery deep," and, with his twenty arms, began to drag them up; but as fast as he landed them on the side, they fell in again. He continued his efforts till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lŭnka (Ceylon).—*Mŭhabhărŭtŭ.*

Remarks.

THE Hindoos in general have great fears of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a confidant in some such words as these: "I have committed a shocking crime, and I must endure great and long-continued torments; but what can I do? There is no remedy now."

Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramhŭns, or in religious ceremonies. If he be poor, he bathes in the Ganges with a more fervent zeal, or goes on pilgrimage to different holy places.

The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments, and with him fourteen generations of his family; the man who swears by the waters of the Ganges involves himself and family in the same sufferings.* If a Hindoo at the time of worship put a stalk of dōōrva grass on the Shivŭ lingŭ, he and seven generations sink into hell.

* I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water immediately becomes white. This person said he had seen several persons who bore this mark of the wrath of the gods.

SECTION XVI.

*Of the different Prŭlŭyŭs.**

THE Hindoo shastrŭs teach that the universe, after an immense period of time, is consumed, and after a long period is again revived; thus revolving by a succession of changes through eternity. There are four kinds of Prŭlŭyŭs mentioned in the shastrŭs in which material things are changed or destroyed:

1. The first is called Nityŭ Prŭlŭyŭ, or the destruction of any part of the universe, great or small: this is applied to those changes and that destruction of things which are constantly taking place.

2. Noimittikŭ prŭlŭyŭ. When this takes place, the heavens, earth and patalŭ are destroyed. This destruction is said to take place at the interval of 1,555,200,000 years. Brŭmha, Vishnoo, and Shivŭ are supposed to escape destruction in this prŭlŭyŭ. They take refuge in Gōlŭkŭ, the heaven of Shivŭ. This is the opinion of the

* Prŭlŭyŭ means destruction, or rendering invisible.

vādantŭ pŭndits; the nyayŭ pŭndits say, that at this time all the gods, &c. take refuge in this heaven.

3. In the Prakritŭ prŭlŭyŭ, the whole universe is said to be destroyed, with the three gods above-mentioned: only Prŭkritŭ* and Poorooshŭ* are supposed to survive. This prŭlŭyŭ is said to take place at the end of 111,974,400,000,000 years.

Atyŭntikŭ-prŭlŭyŭ. This prŭlŭyŭ immediately takes place in the mind of the person who has obtained the true knowledge of God: that is, he sees Brŭmhŭ in every thing, and in his ideas every thing else but Brŭmhŭ is extinguished.

Those who adhere to the nyayŭ shastrŭs reject the Prakritŭ prŭlŭyŭ. The pouranikŭ pŭndits regard only the two first. Some learned men believe that there is no other destruction of the universe than what takes place daily.

Before the Noimittikŭ prŭlŭyŭ, says the Shrēē-Bhagŭvŭtŭ, there is no rain for one hundred years, and the animals all begin to devour each other. At length Shivŭ, taking the name of Sŭnkŭrshŭnŭ,†

* The active and passive principles in nature personified.

† The destroyer.

causes a flame of fire to issue from his mouth, which sets on fire the whole of patalŭ. The flames arise from thence to the earth, while the sun in the heavens, heated a hundred-fold, assists the general conflagration, and the three worlds, patalŭ, earth, and the heavens, expire in the flames, till, according to the Hindoo comparison, all is consumed to ashes like a piece of cow-dung. These ashes are driven through the boundless space by Pŭvŭnŭ, the god of wind, blowing for one hundred years into a perfect tempest. After this, heavy clouds arise, and the rain falls in torrents thick as the trunk of an elephant, for one hundred years. Nothing but water now remains. The water is next dried up by the heat (tāzŭ) that exists in all substances. This tāzŭ is at length destroyed by wind, which in its turn, produces æther or space. In this manner different changes take place, (according to the doctrine of the vādantŭ philosophers) till at length what the Hindoos call Mayŭ is created, and then material forms spring to birth, and the universe is re-created.

ACCOUNT

OF THE

S I K H S,

A Sect of Hindoos.

ACCOUNT OF THE SIKHS.

THE founder of this sect was Nanŭkŭ, a Hindoo of the kshŭtriyŭ cast, born, about four hundred years ago, at a village named Rai-bhōădēē-tŭlŭmŭndēē, in the district of Majha, in the Pŭnjab. Na-nŭkŭ lived to old age. He had two sons. His family now reside at Dăhŭra, by the river Ravēē, where Nanŭkŭ died; and from whence, as the Sikhs say, he ascended to heaven in his bodily state, his garments only being found after his death. His disciples took these garments, and burnt them instead of the body.

Nanŭkŭ, before his death, passing by his own relations, appointed a favourite disciple, called Ŭngŭdŭ, to succeed him. Ŭngŭdŭ, at his death, appointed one of his disciples of the name of Ŭmŭrŭ-dasŭ to fill up his station; to him succeeded Ramŭ-dasŭ, and, in succession, after him, Ŭrjoonŭ, Hŭree-Gōvindŭ, Hŭree-Rayŭ, Hŭree-Krishnŭ, and Tăgbahadŭr. The person who presided last over the Sikhs, as their religious head, was Gōvindŭ-Singhŭ.

Nanŭkŭ paid less regard to the Hindoo gods than Gōvindŭ-singhŭ, and rather dissuaded his disciples from expecting any good from idol worship. Gōvindŭ-singhŭ set up the worship of the goddess Doorga, but did not direct the Sikhs to worship any other deity, though, in the work he has written, there are accounts of other deities. Gōvindŭ-singhŭ also offered bloody sacrifices at the festivals of Doorga. The worship of this goddess is at present seldom performed before an image, but if an old image have existed in any place from time immemorial, the Sikhs worship it. In general, however, they pile a number of weapons together, as the representative of Doorga. The followers of Gōvindŭ-singhŭ also offer burnt-sacrifices to this goddess.

The Sikhs at present are divided into two great sects, one of which pays the greatest reverence to Nanŭkŭ, and the other to Gōvindŭ-singhŭ; though these two Chiefs are venerated by all the Sikhs.—The disciples of Nanŭkŭ are called Khoolasas, and have less of a warlike disposition than those of Gōvindŭ-singhŭ, who are called Khalsas. In the Pŭnjab, the Khalsas are most numerous. The outward distinction between these two kinds of Sikhs seems to lie in this, the Khalsas keep their hair; the Khoolasas shave.

The Raja of the Sikhs, to try whether a khalsa be thoroughly initiated or not, sometimes seizes him, and threatens him with punish-

ment if he will not cut off his beard. If he refuse, he beats him; if this do not change his purpose, he proceeds as though he were about to kill him. If he resolve to part with his life rather than with his hair, he sets him at liberty as a good Khalsa.

At present the Sikhs pay the same reverence to two books, as they did to their religious leaders. The first of these works was written, at different times, by Nanŭkŭ and his first four successors. This is called the first book. The other work was written by Gōvindŭ-singhŭ, and is called Grŭnt'hŭ, or the Dŭshŭmēē-padshahēē. It received this name on account of its having been written in the time of the tenth religious leader of the Sikhs.

The Sikhs worship the above two books,* which are placed in their temples, and in some places are read twice or thrice a day, by an officiating priest called a Grŭnt'hēē.

The Grŭnt'hēē performs the worship of the two books, before he begins to read, in the following order: He first bathes, and puts on clean clothes; cleans the place, and covers it with a mat; places a stool on the mat; spreads a cloth on the stool, and on this cloth

* The well-informed Sikh attempts to justify the outward appearance of worship by saying that he does this, that the lower orders may regard the contents of these divine books.

puts the book or books. The book (when only one is worshipped) is wrapt up in a cloth, either plain or gilt, according to the ability of the owner. Then the cloths (which are several when it belongs to a rich man) are taken off with much reverence; incense is burnt; red powder sprinkled, and garlands of flowers laid upon the book, to which the person makes a bow.* The Grŭnt'hēē then begins to read aloud, that others may hear. When any parts occur which are poetical, those present, who are able, join the Grŭnt'hēē in singing, or rather chanting them.

Persons who have leisure and opportunity, read portions of these books daily, and repeat certain words, in the form of petition, four times a day. They who have not these books, repeat the name of Nanŭkŭ or Gōvindŭ-singhŭ, or address some words to one of these leaders once or twice a day. This daily worship is performed either in the dwelling house, or in a separate place devoted to religious uses. A Sikh never opens a copy of his shastrŭs without first bowing to the book. If any one neglect this, it is supposed his reading will do him no good.

The Grŭnt'hēē receives fees or presents, beside the offerings made

* When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrŭ, or if he be ignorant of the proper mŭntrŭ, he says, "*Oh! Gooroo.*"

at the times of worship. Lands are given by the raja to some temples, as well as to the officiating Grŭnt'hēēs.

The doctrine of these two books respecting God, is, that he is an invisible Spirit, and is to be conceived of as being active and passive, with and without qualities.

These books also inculcate the doctrine of the Hindoos respecting Brŭmha, Vishnoo, Shivŭ; the creator, the preserver, and the destroyer; and in different parts are to be found forms of praise to Vishnoo, under the name Narayŭnŭ.

There are three things which these works particularly commend, First, a disposition to serve Narayŭnŭ; Secondly, devotion, expressed in repeating the names of Narayŭnŭ; in meditating on these names, in praising Narayŭnŭ, &c. Thirdly, uniting with devout persons. Gōvindŭ-singhŭ's work contains forms of praise to Narayŭnŭ, whose chief name in this book is Ŭkalŭ-poorooshŭ, viz. the everlasting.

The Sikh shastrŭs contain the histories of the Hindoo incarnations. They also teach, that, after death, absorption in God is to be preferred to every other state. They do not encourage Sikhs to seek

the happiness enjoyed in inferior heavens, from whence the soul descends to enter on a succession of births. The performance of the ceremonies contained in their books is the way to future happiness.

These books further teach, that the sorrows experienced in the different transmigrations of the soul, are the fruit of sin; that as long as the soul is confined in the body, it is in chains; and that whether the chains be of gold or iron, it is still a prisoner, and enduring punishments. They also believe in the existence of the Hindoo king of death, Yumŭ, and in the punishments he inflicts.

The temples are built by rich men, or by a few persons uniting in the expence. They have a flat roof, and are roomy enough to hold multitudes of worshippers, who sometimes sit, and at other times stand, during worship.

The Sikhs have a number of festivals, all of which are celebrated in a similar manner; the difference principally lies in the degree of splendour with which they are kept. The anniversaries of the birth and death of Nanŭkŭ are observed; ceremonies are also performed at the close of each month, and at the entrance of the sun into a new sign. In the month Kartikŭ, on the 14th day of the wane of the moon, at Ramdas-poorŭ, in the Pŭnjab, about forty miles from La-

bōrŭ, the Sikhs, once a year, have a very great feast called Dēēpŭmala. At this place is a pool of water, which was enlarged by Ŭrjoonŭ, the son of Ramdasŭ, one of the ten teachers whom the Sikhs reverence. On this day the people from all the surrounding countries bathe in this pool, with the same faith in its virtues as the Hindoos have in Gŭnga.* On other occasions people come and bathe in this pool from all the neighbouring places, and those who live on the spot bathe in it daily. When the Sikhs bathe in any other place, they recollect this pool, and bathe in it as though it were the Ŭmritŭ-sŭrŭ. On the entrance of the sun into a new sign, in the month Voishakhŭ, they have also a great festival at Ramdas-poorŭ, in honour of Nanŭkŭ's birth day.

The division of men into casts exists among the Sikhs in some measure; but the Sikh bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs (if of one sect)† eat together. The poita is not much regarded, especially by the regular Sikhs. In the article of marriage, however, the cast is attended to very strictly, as a Sikh gives his son in marriage with a scrupulous regard to cast.

Any person may become a Sikh. When a person wishes to be-

* It is called Umritŭ-sŭrŭ, or the pool of living water. Two or three hundred thousand people are said to bathe in this pool on this occasion.

† That is, all the followers of Nanŭkŭ eat together, and all those who venerate Gōvindŭ-singhŭ do the same.

come a Sikh, he makes known his intention to a Grŭnt'hēē, or any person learned in the Sikh shastrŭs, and if he wish to become a Khalsa, ceases to cut his hair. When his hair has grown a month or two, he goes again to the Grŭnt'hēē, when what is called the living water is prepared, by stirring a knife in a bowl of water, and repeating incantations. When ready, the person joins his hands, and the Grŭnt'hēē pours some of this water of life into his hands, of which the disciple drinks five times, after which the Grŭnt'hēē rubs a little on his eyes. While he receives this water, he repeats five times, "*Wah** *Gooroo*† *jēēkă*‡ *Khalsa !*§ *Wah Gooroo jēēka phŭteh !*"‖ Next the Grŭnt'hēē asks him what his name is. If the name be insignificant in sound or meaning, and the person become a Khalsa, he gives him another. To the name of every Khalsa they add the word Singhŭ. After this the initiated partakes of a meal called Kŭrah-prŭsadŭ, which is made by putting clarified butter on the fire, in a pan, and when it is hot, putting flour in it, and stirring it till it is well mixed: after this, sugar, milk, and various kinds of fruits are mixed with it, and prepared on the fire. When this food is ready, the Grŭnt'hēē worships the book as described above, at which time a little food, thus prepared, is given to the book, and

* *Wah* is an exclamation of admiration. † *Gooroo* means spiritual teacher. ‡ *Jeeka* is an honorable epithet.

§ *Khalsa* means deliverance, and here refers to deliverance from the chains connected with a bodily state.

‖ *Phŭteh* means victory or glory.

the rest is offered to the Ŭkalŭ-poorooshŭ, in the name of Nanŭkŭ, accompanied with a prayer to Gōvindŭ-singhŭ, that his blessing may rest upon this person now becoming a Sikh. At the close, the food is distributed among the spectators of every cast. Before they separate, the Grŭnt'hēē addresses a short discourse to the disciple respecting the religion of the Sikhs.

The Grŭnt'hēē teaches this disciple an incantation by repeating it in his presence till it be learnt, or else he gives him a copy of it. The Sikhs pay great reverence to the mŭntrŭs, but less to their spiritual guides than the Hindoos.

Women are made Sikhs in the same manner as men. The only difference in the form is, that when the water of life is prepared for women, it is stirred with the back instead of the edge of the knife.

When a Mŭsŭlman becomes a Sikh, he is forbidden in the strongest manner to eat beef.

The Sikhs have schools where their children are taught, the grŭnt'hēēs also teach the meaning of their sacred books to those individuals who come to them. The respectable shōōdrŭs can teach the Sikh sacred books to others.

The Sikhs have religious mendicants amongst them, as Nanŭkŭ-shakhēēs,* Nirvanēēs,† Ŭkalēēs,‡ and Nirmmŭlŭs.§

The Sikhs have certain ceremonies, after the birth of a child,‖ at marriage, and at death, and some perform the Hindoo shraddhŭ after death. But the ceremonies at these times are not so numerous as among the Hindoos. The Sikh shastrŭs do not enjoin what are called the ten sŭngskarŭs among the Hindoos.

The Sikhs conduct the shows at their weddings much like the Hindoos.

They keep their women in great slavery, yet instances of infidelity are pretty common. If a man murder his wife on account of improper conduct, he is not punished. The raja says, if he were to punish such a husband, all the women would become unchaste.

* That is, those who observe the customs of Nanŭkŭ.

† These go entirely naked.

‡ These mendicants wear blue clothes. They profess to believe in Ukalŭ-poorooshŭ.

§ The name of these mendicants intimates that they are sinless.

‖ Before the time of Nanŭkŭ, the people of the Pŭnjab of high cast used to destroy all their female children after preserving the first. Nanŭkŭ forbad this to all his disciples on pain of excommunication. The practice is still in existence in the Pŭnjab amongst those who follow the Hindoo religion. Some of the descendants of Nanŭkŭ too perpetrate these murders, but these persons do not follow the religion of their ancestor.

The Sikhs burn their dead; and their wives, sometimes, but very seldom, ascend the funeral pile with their husbands. This is done, however, in imitation of the Hindoos. They generally sing certain words of the shastrūs accompanied with music, as they convey the bodies of the dead to be burnt. Sometimes a great multitude of Sikhs assemble on these occasions, and continue singing till the body is entirely consumed.

The Sikhs eat flesh, particularly wild poultry, and wild hogs. The lower orders eat tame fowls. House fed hogs are forbidden. Spirits are not forbidden, and many indulge to excess. Tobacco and snuff are prohibited.

The raja is the chief judge among the Sikhs, but he has inferior magistrates who hear the evidence of witnesses, or the advice of four or five persons who may be present. The administration of justice is, however, but ill attended to. They punish thieves by hanging them or cutting them to pieces. They have jails. In common cases, the village magistrate decides with the assistance a few of the villagers. They have no written civil or criminal laws.

The soldiers are hired like servants, and leave the service when they choose. None are forced into the army.

The taxes are paid twice a year, on the harvest, either in kind or in money.

The present reigning family are kshŭtriyŭs: the name of the present raja is Rŭnŭjeet-singhŭ.

About sixty years ago this country was under the government of Delhi. After this time, a number of Fŭkēēr chiefs, with their disciples, began to controul and plunder different districts. These chiefs next quarrelled, and contended for the supremacy, and in these contentions the grand-father of Rŭnŭjeet-singhŭ was slain. The father of this prince died a natural death after subduing a considerable part of the country. At this time, Zŭmin-Shah, king of Cabul, attempted to conquer the Pŭnjab, and before him all the other chiefs fled; but an interview taking place between the king of Cabul and Rŭnŭjeet-singhŭ, a union followed, and the latter obtained the quiet possession of the Pŭnjab.

The following is a List of Topics selected from the Work called Grŭnt'hŭ-jēē, written by Nanŭkŭ and his four successors, as drawn up by Agyŭ-Ramŭ, a Sikh pŭndit.

1. Account of Brŭmha considered as free from the three qualities.*

2. Account of Brŭmha considered as possessed of qualities.

3. The commands of God commended.

4. Description of the fruit to be derived from the service of God.

5. Commendation of a true disciple.

6. Account of a true spiritual guide.

7. Reproof of those who, turning their backs on God, apply to the performance of works.

* Viz. 1. *Sŭtwŭ*, that which gives rise to wisdom; 2 *Rŭjŭ*, that which gives rise to desire and action; 3 *Tŭmŭ*, that which gives rise to ignorance and inactivity.

8. Commendation of those who firmly believe and heartily serve God.

9. The fruit of meditating on God described.

10. The subjects of commendation enumerated, viz. truth, causes of pleasure, compassion, holiness, true judgment.

11. The fruits arising from the three qualities.

12. The boundless creation which was formed of God, considered as having the Sŭtwŭ-goonŭ.

13. The same, considered as having the Rŭjŭ-goonŭ.

14. The same, considered as having the Tŭmŭ-goonŭ.

15. The power of the name of God, viz. its power, when repeated, to destroy the sin of the repeaters.

16. Commendation of the fruit arising from works.

17. Commendation of tranquillity of mind.

18. Of the creation, the time of creation; God's works indescribable.

19. Commendation of those who profess to be wise respecting creation, &c.

20. Creation considered as boundless.

21. The wonders of God described as inscrutable.

22. The perfections of God as celebrated in endless songs.

23. Commendation of what is called yōgŭ.* Commendation of the state of those who are destitute of passions.

24. The whole world described as the offspring of what is called God's *maya*.†

25. The believer in God, described as obtaining all his desires.

* This includes a number of minute ceremonies. See an article under the head Yōgŭ.

† Or, delusion. This is sometimes called ability. The Hindoos say that this quality is necessary to God, as the creator, otherwise he would never give birth to material things.

26. The praise of God and his glorious perfections.

27. Commendation of those who believe in God.

28. Of the ceremony called Arŭtee, viz. holding up a lighted lamp to an image.

29. Condemnation of the proud.

30. Commendation of the humble.

31. Of the low estimation which we ought to form of ourselves.

32. Of the instruction of mankind.

33. Of renouncing our own desires, and embracing religion.

34. Condemnation of all human things, religious ceremonies, and riches. The power of God's name, viz. the fruits of repeating it.

35. He who knows that all his earthly possessions come from God, described as a holy person. He who has not this knowledge, described as having no inheritance either in this world or in that to come.

36. Of the evil of desire, &c. also of the evil of enjoying the pleasures of the world.

37. The excellency of a believing attachment to the deity.

38. Of the evil of fixing the mind on the fleeting enjoyments of life. Commendation of the wisdom which considers the deity as the only good.

39. Of the importance of sounding aloud the name of God.

40. Of the fetters in which a person is bound who forgets God, and has his heart in the things of this world.

41. The evil of enjoying earthly things, also of outward ceremonies, &c. The name of God all-sufficient.

42. Of the excellency of faith in a person's spiritual guide.

43. Of crushing pride; of refuge in God; of subduing the members.

44. Of the praises, &c. of God. Of the service, &c. paid to ho-

ly persons; the excellency of faith in a spiritual guide further described. The evil of works; efficacy of the name of God, in whatever way, and with whatever passions, pronounced. Of the decaying nature of the body; the evils of relationship and friendship; of the great benefits derived from the kindness of a spiritual guide.

45. Of the perishing nature of the body; of the benefits obtained in a future state by setting the face against desire, anger, &c. as well as by setting the mind against the unprofitable act of burning with a deceased husband.

46. God who created the world, described as uncreated, and yet as the world itself.

47. Commendation of the office of a spiritual guide, and of a faithful disciple.—Condemnation of those who despise a spiritual guide.

48. Commendation of those serving holy persons; also of God's name, and of a spiritual guide.

49. Of God, the all-wise. Commendation of those destitute of all passions.

50. He who keeps company with the holy, described as obtaining God; of the evil of reproaching a spiritual guide.

51. The knowledge of God represented as destroying worldly thoughts.

52. The blessing of a man's teacher; assuming the dress of a mendicant, and visiting holy places, declared to avail nothing, if a man be destitute of faith in the deity. By faith in the deity, the power of pride said to be destroyed.

53. He who walks in the way of truth, described as obtaining real benefits, as a fair trader obtains great profits.

54. Riches and youth described as resembling the unsteady water on the leaf of the water-lily. The body destroyed as quickly as the edge of the cloth called a *jama*.

55. The person who turning his back on God, continues (by perpetual births) in the world, described as resembling a virgin, who, disliking her husband, stays in her father's house.

56. God, the soul of the world.

57. The body, described as the field; holy works, as the seed; faith in God, as the water by which the seed is watered, and absorption in God, as the harvest or fruit.

58. The body of him whose mind is immersed in worldly things, described as consisting of earth, which evil actions reduce to mud, in which the mind is held like a frog set fast in the mud.

59. The evil of envious and malicious actions done through pride.

60. A man described as unable to fix his mind on God, as long as deceit and a disposition to reproach continue in him. The favour of God obtained by subjecting the mind; the fruit of this favour, the knowledge of God.

61. Man said to make God his refuge, and to know him, as a fish takes refuge in the water.

62. That which God has appointed, described as certain of completion; but all the efforts of man, as vain.

63. A few words respecting Brŭmhŭ.

64. The fruit arising from serving a spiritual guide, said to be the

tasting of that pleasure in God, which will destroy all thirst after the world.

65. By entering into the religious orders of voiragēēs, &c. men said to have obtained great kingdoms; and after finding no happiness in these exalted states, described as having obtained happiness by religious mendicity and serving their teacher.

66. God the Creator of the world: among his creation, he who has the truth in his heart, described as the person who will obtain the Creator.

67. By meditation, the heart filled with joy and truth ; by the favour of a spiritual guide, absorption in God. Commendation of those who love their spiritual guide. Condemnation of those who turn their backs on their teachers.

68. By believing with the heart in the spiritual guide, a man said to obtain absorption in God. All except such, described as worms dwelling in ordure. The man devoted to his teacher, said to obtain the design of his birth.

69. God, a heap of gold to the believer: The person who is de-

voted to his teacher, beloved of God. A blasphemer is destitute of faith.

70. He who obtains the name of God from the mouth of his spiritual teacher, described as the person who will purify his own heart.

71. Wisdom, which is like light, represented as destroying ignorance, in the form of the tŭmŭ-goonŭ.

72. Commendation of the person who has shewn the evil of forsaking God ; who serves God ; and who, through the favour of his teacher, has obtained the order of a voiragēē.

73. The portion of the person, who turns his back on God, though he should perform works according to the vādŭ, &c. described as being only sorrow.

74. He who can subdue his pride, described as qualified to be a spiritual guide, from whom may be obtained heaven.

75. He who forsakes the ways of God ; the worldly man, who is buried in the world, in whose body (which is like a vain image)

pride dwells, said to obtain the fruit of successive births and deaths ; but he who is enabled to forsake this pride, described as obtaining God by the favour of his teacher.

76. The service of the spiritual guide capable of being performed with the greatest ease, and the fruit great. The fruits of all meritorious actions to be acquired from repeating the name of God, by the person who desires to serve God.

77. He who performs sacrifices, and every other religious act, if his back be turned to God, said to be like a wife who dresses herself in the gayest apparel, but despises her husband.

78. Commendation of the father and mother of the person who ardently serves God.

79. The fruit arising from forsaking unprofitable pride, through hearing the boundless perfections of God described.

80. Praise to the name of God.

81. By the favour of God an excellent teacher obtained, and by obtaining an excellent teacher, absorption in God obtained.

82. Commendation of a good teacher; of the knowledge of God; of faith in God; of good conduct; of freedom from passions; and of a just idea of Brŭmhŭ. The evil of whatever is opposite to these.

83. The true God, and the spiritual guide, described as one.

84. Wisdom obtained with extreme difficulty.

85. The great fruits arising from remembering God.

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ERRATA.

Page 39, Line 21, for "the people of Gŭndŭrbhŭ" read "the Gŭndhŭrvŭs."

—— 63, —— 2, for "Brŭmhŭ's" read "Brŭmha's."

—— 71, —— 11, for "Brŭmhŭ's" read "Brŭmha's."

—— 65, —— 8, for "their" read "thou."

—— 67, —— 2, for "Brŭmhŭ" read "Brŭmha."

—— 79, —— 2, for "Sŭtōgpŭ," read "Sŭtgōpŭ," and for "Chasee," read "Chasa."

—— 87, —— 3, for "for" read "far."

—— 120, in the note read "175."

—— 193, in the note for "527" read "561."

—— 255, —— 2, dele "one side of."

—— 256, —— 7, for "thy," read "they."

—— 274, —— 4, for "30,000,000" read "33,000,000."

—— 281, —— 5, for "Brŭmhŭ's" read "Brŭmha's."

—— 370, —— 5, for "sound" read "sounds."

—— 395, —— 4 and 6, for "Brŭmha" read "Brŭmhŭ."

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